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RGVEDA SAMHITA

Volume IV

ऋग्वेद संहिता

वेद प्रतिष्ठान, नई दिल्ली

SAT-R.4

135398

SAT-12.4 गरुकल

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय

135398

विषय संख्या

आगत नं०

लेखक

शीर्षक

Satya prakash & Satyakam

RGVEDA SAMHITA Vol-IV

Book II, Hymns [1-43]

Book III, Hymns [1-62]

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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

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पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या

आगत संख्या 135398

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

RGVEDA SAMHITĀ

ऋग्वेद संहिता

ROYAL CANADIAN MOUNTED POLICE

1950 1951

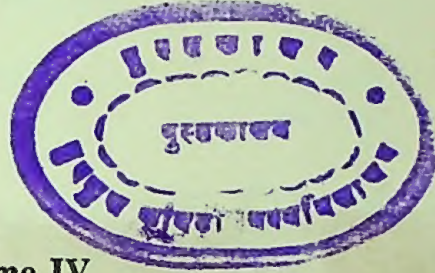
ṚGVEDA SAMHITĀ ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalkar



Volume IV

Book II, Hymns [1—43] 135398

Book III, Hymns [1—62]

चतुर्थो भागः

द्वितीयं मण्डलम्, सूक्तानि [१—४३]

तृतीयं मण्डलम्, सूक्तानि [१—६२]



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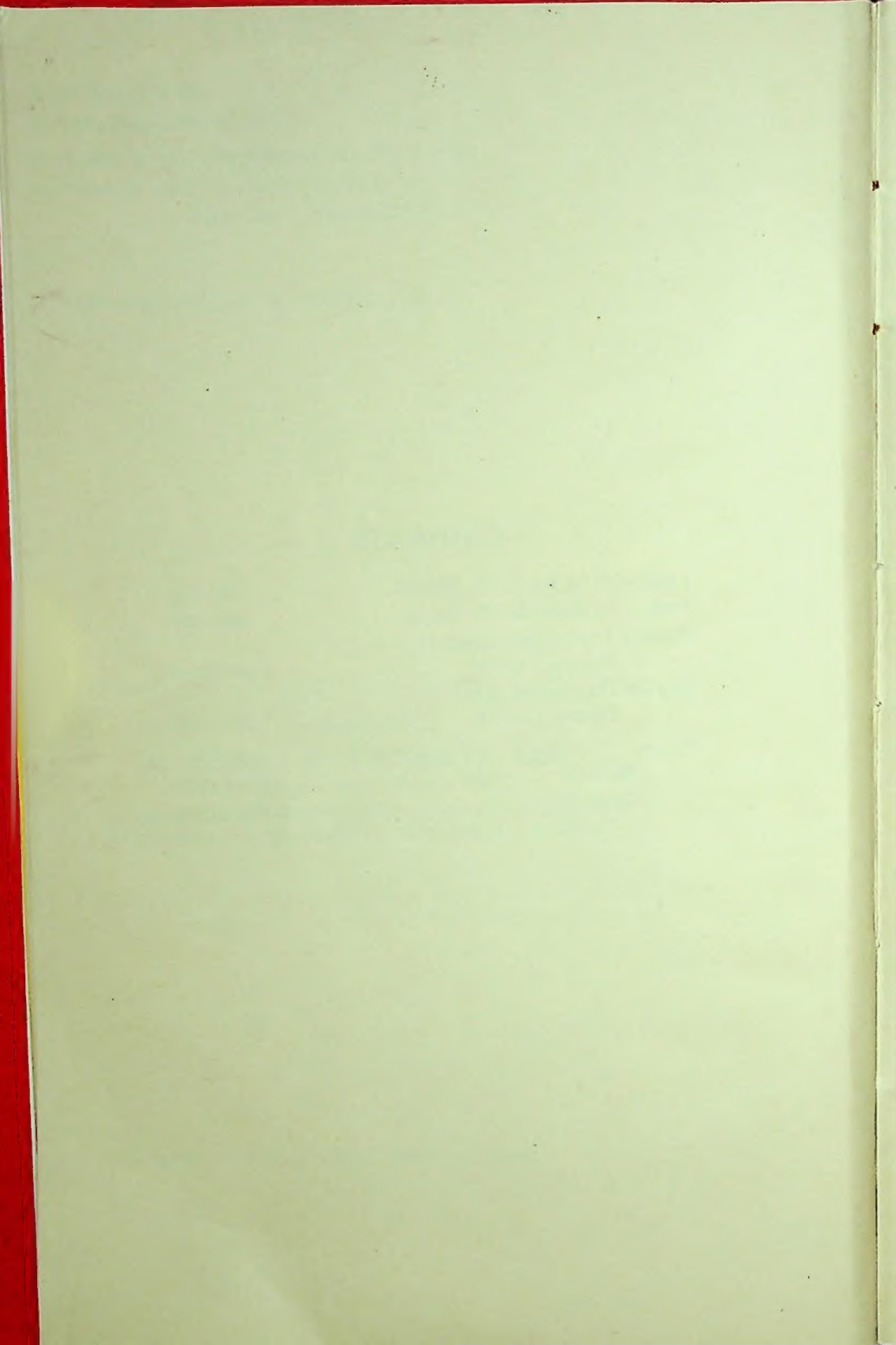
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IN MEMORY OF
VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.



Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.....अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संप्रातरो वावृधुः सोभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा.....अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambience of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *sva*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (*sraddha*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।

वयं सोमस्य विश्वह प्रियासः सुवीरासो विदयमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्गजताः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽब्धासो अपरीतास उद्भिदः ।

देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalkar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratishthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

द्वितीयं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१६) षोडशर्वम्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निदेवता । जगती छन्दः ॥

॥१७॥ त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥
तवाग्ने होत्रं तव पोत्रमृत्विजं तव नेष्ट्रं त्वमग्निर्दत्तायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

1.

Tvám agne dyúbhis tvám āśuśukshāṇis tvám adbhyās
tvám āśmanas pāri | tvám vānebhyaś tvám ōśadhībhyas
tvām nṛiṇām nṛipate jāyase śūcīḥ || 1 || tāvāgne hotrām
tāva potrām ṛitvīyaṃ tāva neṣṭrām tvām agnīd ṛitāyatāḥ |
tāva praśāstrām tvām adhvarīyasi brahmā cāsi grīhāpatiś
ca no dāme || 2 ||

RGVEDA SAMHITA

BOOK TWO

1

O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. 1

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. 2

त्वमग्ने इन्द्रो वृषभः सनाममि त्वं विष्णुरुग्गायो नमस्यः ।
 त्वं ब्रह्मा रयिविद्वद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥३॥
 त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवमि दुस्म ईड्यः ।
 त्वमर्यमा सत्यतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥४॥

tvám agna índro vṛishabháh satám asi
 tvám víshṇur urugāyó namasyáh | tvám brahmá rayivíd
 brahmanas pate tvám vidhartah sacase púramdhyā || 3 ||
 tvám agne rája varuṇo dhṛitávratas tvám mitró bhavasi da-
 smá ídyaḥ | tvám aryamá sátpatir yásya sambhújam tvám
 áṁśo vidáthe deva bhājayúḥ || 4 ||

त्वमग्ने त्वष्टा विधत्ते सुवीर्यं तव भवो मित्रमहः सजात्यम् ।
 त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो अमि पुरुवसुः ॥५॥

tvám agne tváshtā vidha-
 té suvīryam táva gnávo mītramahah sajātyam | tvám āṣu-
 hémā rarishe sváshvyam tvám narām śárdho asi purūvásuḥ || 5 ||

॥६॥ त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
 त्वं वातैररुणैर्यामि शंगयस्त्वं पृषा विधत्तः पासि नु त्मना ॥६॥
 त्वमग्ने द्रविणोदा अरुक्ते त्वं देवः सविता रत्नधा असि ।
 त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

tvám agne rudró ásuro mahó divás tvám śárdho má-
 rutam pṛikshá īshishe | tvám vátair aruṇáir yāsi śaṁgayás
 tvám pūshá vidhatáh pási nú tmanā || 6 || tvám agne dra-
 vinodá aranīkṛite tvám deváh savitá ratnadhá asi | tvám
 bhágo nṛipate vásva īshishe tvám pāyúr dāme yás té 'vi-
 dhat || 7 ||

O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praise-worthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7

त्वामग्ने दम आ विष्पतिं विशस्त्वां राजानं सुविदवमृञ्जते ।
 त्वं विश्वानि स्वनीक पत्यसे त्वं महस्वाणि शता दश प्रति ॥८॥
 त्वामग्ने पितरमिष्टिभिर्नृगस्त्वां भ्रात्राय शम्या तनुरुचम् ।
 त्वं पुत्रो भवमि यस्तद्विधत्वं सर्वा सुशेवः पाम्याधृषः ॥९॥

tvām agne dāma ā viṣpātim viśas tvām rājānam
 suvidātram riñjate | tvām viśvāni svanīka patyase tvām sa-
 hāsrāṇi śatā dāśa prāti || 8 || tvām agne pitāram iṣṭībhīr
 nāras tvām bhrātrāya śamyā tanūrūcam | tvām putrō bha-
 vasi yās té 'vidhat tvām sākṣā suśēvaḥ pāsy ādhrīśaḥ
 || 9 ||

त्वमग्ने ऋभुगके नमस्यस्त्वं वाजस्य क्षुमतो गय ईशिषे ।
 त्वं वि भाम्यनु दक्षि दावने त्वं विशिभुरसि यज्ञमाननिः ॥१०॥

tvām agna rībhūr ākē namasyās tvām vājasya kṣhu-
 mātō rāya īśiṣhe | tvām ví bhāsy ānu dakṣhi dāvāne tvām
 viśikṣhur 'asi yajñām ātāniḥ || 10 ||

॥१०॥ त्वमग्ने अदिनिदेव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
 त्वमिळा शतहिमामि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥
 त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदक्षि श्रियः ।
 त्वं वाजः प्रतरणो बृहन्नमि त्वं रयिवहुलो विश्वतस्पृथुः ॥१२॥

tvām agne āditir deva dāśuṣhe tvām hōtrā bhārātī var-
 dhase girā | tvām ilā śatāhimāsi dākṣhase tvām vṛitrahā
 vasupate sārāsvatī || 11 || tvām agne sūbhṛita uttamām vā-
 yas tāva spārhē vārṇa ā sandṛīṣi śrīyaḥ | tvām vājāḥ pra-
 tāraṇo bṛihānn asi tvām rayīr bahulō viśvātas prīthūḥ
 || 12 ||

O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards. 8

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries. 9

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship. 10

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure, an incarnation of divine speech and dispeller of darkness. 11

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side. 12

त्वाम॑ग्न आ॒दित्या॑स आ॒स्यं॑ । त्वां जि॒ह्वां शुच॑यश्चकिरे कवे ।
 त्वां रा॒तिषाचो॑ अध्व॒रेषु स॒श्चिरे॑ त्वे दे॒वा ह॒विर्द॒न्त्याहु॑तम् ॥१३॥
 त्वे अ॒ग्ने वि॒श्वे अ॒मृता॑सो अ॒द्रुह॑ आ॒सा दे॒वा ह॒विर्द॒न्त्याहु॑तम् ।
 त्वया॑ म॒र्तासः॑ स्वदन्त आसुतिं त्वं गर्भो॑ वी॒रुधां॑ जज्ञिषे शुचिः ॥१४॥
 त्वं तान्त्सं च॒ प्रति॑ चासि म॒ज्मना॑ग्ने मु॒जात॒ प्र च॑ दे॒व रिच्य॑से ।
 पृ॒क्षो यद॑त्र म॒हिता वि ते॑ भुव॒दनु॒ द्यावा॑पृथि॒वी रोद॑सी उ॒भे ॥१५॥
 ये स्तो॒तृभ्यो॑ गो॒अग्राम॑श्चपे॒शम॑ग्ने रा॒तिमु॑पमु॒जन्ति॑ सृ॒ग्यः ।
 अ॒स्माञ्च तांश्च॑ प्र हि ने॒पि व॒स्य आ बृ॑ह॒द्वदे॑म वि॒दथे॑ सु॒वीराः॑ ॥१६॥

tvām agna ādityāsa āsyam tvām jihvām śucityaś ca-
 krire kave | tvām rātishāco adhvarēshu saścire tvé devā
 havir adanty āhutam || 13 || tvé agne vīśve amṛitāso adrūha
 āsā devā havir adanty āhutam | tvāya mār̥tāsaḥ svadanta
 āsutim tvam gārbho virūdhām jajñishe śucih || 14 || tvam
 tām sām ca prāti cāsi majmānāgne sujāta prā ca deva ri-
 cyase | priksṥo yād ātra mahinā vī te bhūvad ānu dyāvā-
 prithivī rōdasi ubhé || 15 || ye stotṛībhyo gōagrām āśvape-
 śasam āgne rātīm upasṛijānti surāyaḥ | asmāñ ca tāniś ca
 prā hī nēshi vāsya ā bṛihād vadema vidāthe suvīrah
 || 16 || १६ ॥

(२) द्वितीयं सूक्तम्

(१-१३) ययोदशवेत्यास्य सूक्तस्य गौतमो गुन्ममट ऋषिः । अग्निदेवता । जगती छन्दः ॥

॥२०॥

य॒ज्ञेन॑ वर्धत जा॒तवे॑दमम॒ग्निं यज॑ध्वं ह॒विषा॑ तना॒ गिरा॑ ।
 स॒मिधा॑नं सु॒प्रय॑सं स्वर्ण॑रं द्यु॒क्षं हो॑तारं वृ॒जते॑षु धृ॒षदे॑म् ॥१॥

2.

Yajñēna vardhata jātāvedasam agnīm yajadhvam havī-
 shā tānā girā | samidhānām suprayāsam svārṇaram dyu-
 kshām hōtāram vṛijāneshu dhūṛshādam || 1 ||

O adorable Lord, the suns of the universe are just like your mouth. O poet of penetrating vision, the pious people have made you their tongue. Nature's bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature's bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature's bounties, you on your own accord are equal to them and by your greatness superior to them. Whatsoever is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

2

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love and extensive hymns, Him who is well kindled, and who receives rich offerings, much lauded, resplendent, the conveyor of oblations, the giver of strength, and a prominent leader in struggles. 1

अभि त्वा नक्तीरूपसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
 दिव इवेदंरतिर्मानुषा युगा क्षपो भामि पुरुवार संयतः ॥२॥
 तं देवा बुधे रजसः सुदंसं दिवस्पृथिव्योररतिं न्येरिरे ।
 रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

abhí tvā náktīr

usháso vavāṣiré 'gne vatsám ná svásareshu dhenávah | divá
 ivéd aratír mánushā yugā kshápo bhāsi puruvāra saṃyátah
 || 2 || tām devā budhné rájasah sudánsasam diváspṛithivyór
 aratīm ny érire | rátham iva védyam śukráśocisham agním
 mitráṃ ná kshitīshu praśánsyam || 3 ||

तमुक्षमाणं रजमि स्व आ दमे चन्द्रमिव सुरुचं ह्यार आ दधुः ।
 पृथ्याः पतरं चितयेन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥४॥
 स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋजते गिरा ।
 हिरिशिप्रो वृधसानाम् जभुरद्व्योर्न स्तुभिश्चितयद्रोदसी अनु ॥५॥

tām ukshámānam rá-

jasi svá á dāme candrām iva surúcam hvārā á dadhuḥ |
 pṛiṣnyāḥ patarām citáyantam akshábbhiḥ pāthó ná pāyúm
 jānasī ubhé ánu || 4 || sá hótā víśvam pári bhūtv adhvarám
 tām u havyaír mánusha řiñjate girá | hiríṣipró vṛidhasānāsu
 jārbhurad dyaúr ná strībhiḥ citayad ródasī ánu || 5 ||

॥२॥ स नो रेवत्समिधानः स्वस्तये संददस्वान्नयिमस्मानु दीदिहि ।
 आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

sá no revát samidhānāḥ svastáye saṃdadasvān rayīm
 asmāsu dīdihi | á naḥ kṛiṇushva suvitāya ródasī ágne ha-
 vyā mánusho deva vītáye || 6 ||

The nights and dawns bow to you as the milch-cows do towards a calf in their lairs of rest. O fire-divine, adored by all, you, self-controlled, are verily spread through the space, and you brightly shine on human generations of all ages through successive days and nights. 2

Nature's bounties have established the fire-divine at the roots of the world; this adorable fire pervades all through heaven and earth, worthy to be adored like a well-fashioned chariot, possessed of bright flame and deserving to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their own hearts, which illuminates like the brightly shining gold in the heaven's vault, and is delightful like moon. Its glory pervades the whole earth and is recognized by the characteristic flames, providing protection on our path in both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire cosmic sacrificial creation for providing protection. Men crown Him alone with their offerings and hymns. Possessed of golden flames, He distinguishes Himself alone both the regions of the universe like the sky with stars, while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may you bestow wealth on us by your light. May you make our paths easy in heaven and earth for happy journeying, and may you invoke Nature's bounties to accept the offerings of devotees. 6

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।
 प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो वि दिद्युतुः ॥७॥
 स इधान उपसो राम्या अनु स्वर्णं दीदिदरुषेण भानुना ।
 होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चार्क्षायवे ॥८॥
 एवा नो अग्ने अमृतेषु पूर्य धीष्णीपाय बृहद्विवेषु मानुषा ।
 दुहाना धेनुर्वजनेषु कास्वे त्मना शतिनं पुरुरूपमिषणि ॥९॥

dā no agne bṛiható dāḥ sa-
 hasrīṇo duró ná vājam śrútyā āpā vṛidhi | prācī dyāvā-
 pṛithivī brāhmaṇā kṛidhi svār ná śukrām ushāso ví didyu-
 taḥ || 7 || sá idhānā ushāso rāmyā ānu svār ná dīded aru-
 shēṇa bhānūnā | hōtrābhir agnīr mánushaḥ svadhvaró rájā
 viśām átithiḥ cārur āyāve || 8 || evā no agne amṛiteshu pūr-
 vya dhīśh pīpāya bṛihāddiveshu mánushā | dúhānā dhenúr
 pījāneshu kārāve tmānā śatīnam pururūpam ishāni || 9 ||

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
 अस्माकं द्युम्नमधि पञ्च कृष्टिषुच्चा स्वर्णं शुशुचीत दुष्टरम् ॥१०॥
 स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इष्यन्त सूरयः ।
 यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तेके दीद्विवांसं स्वे दामे ॥११॥
 उभयांसो जातवेदः स्याम ते स्तोतारो अग्ने सूर्यश्च शर्मणि ।
 वस्यो रायः पुरुश्चन्द्रस्य भूर्यसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

vayám agne árvatā vā suvīryam brāhmaṇā vā citayemā jā-
 nān āti | asmākaṁ dyumnām ādhi pāñca kṛiṣṭīśhuccā svār
 ná śuśucīta duṣṭāram || 10 || sá no bodhi sahasya praśān-
 syo yāsmīn sujātā ishāyanta sūráyaḥ | yám agne yajñām
 upayānti vājīno nītye toké dīdivānsam své dāme || 11 || ubhā-
 yāso jātavedaḥ syāma te stotāro agne sūráyaḥ ca śarmani |
 vásvo rāyāḥ puruścandrāsya bhūryasaḥ prajāvataḥ svapatyā-
 sya śagdhi naḥ || 12 ||

O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host of family members and virtuous offspring. 12

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

yé stotṛibhyo — ॥ 13 ॥

(३) तृतीयं मन्त्रम्

(१-२१) एकादशर्चस्यास्य मन्त्रस्य शौनको गुन्ममद् ऋषिः । (१) प्रथमर्च इक्ष्मः समिद्धो वाग्निः, (२) द्वितीयाया
नराशंसः, (३) तृतीयाया इन्द्रः, (४) चतुर्थ्या वह्निः, (५) पञ्चम्या देवीद्वारः, (६) षष्ठ्या उपासानका,
(७) सप्तम्या देव्यो होतारो प्रवेतमो, (८) अष्टम्यास्तित्यो देव्यः सगन्धर्वीकाभारत्यः,
(९) नवम्यान्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो
देवताः । (१-६, ८-११) प्रथमादिचतुर्दशस्य अष्टम्यादिचतुर्गुणाश्च
त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

॥२२॥

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्मिथ्यानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निर्हन् ॥१॥
नराशंसः प्रति धामान्यञ्जन्तिस्त्रो दिवः प्रति मल्ला स्वर्चिः ।
घृतपुषा मनेसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥
ईलितो अग्ने मनेसा नो अहन्देवान्यश्चि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो वहिषदे यजध्वम् ॥३॥

3.

Sámiddho agnir níhitah pṛithivyām pratyāñ víśvāni bhú-
vanāny asthāt | hótā pāvakāḥ pradívaḥ sumedhā devó de-
vān yajatv agnir árhan ॥ 1 ॥ nārāśānsaḥ prāti dhāmāny añ-
ján tísro dívaḥ prāti mahná svarcīḥ | ghṛitaprúshā mánasā
havyām undán mūrdhán yajñāsya sám anaktu devān ॥ 2 ॥
īlitó agne mánasā no árhan devān yakshi mánushāt pūrho
adyá | sá ā vaha marútām śārdho ácyutam índram naro
barhishádam yajadhvam ॥ 3 ॥

O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

3

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature's forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature's bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature's bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3

दे॒व व॒र्हिर्व॒ध॒मानं॑ सु॒वीरं॑ स्ती॒र्णं रा॒ये सु॒भरं॑ वे॒द्यस्याम् ।
 घृ॒तेना॒क्तं व॑सवः सी॒दते॒दं वि॒श्वे दे॒वा आ॒दि॒त्या य॒ज्ञिया॑सः ॥४॥
 वि श्र॑यन्तामु॒र्विया हू॒यमा॑ना द्वा॒रो दे॒वीः सु॒प्राय॑णा नमो॒भिः ।
 व्य॑च॒स्वती॒र्वि प्र॑थन्तामजु॒र्या वर्णं॑ पु॒नाना॑ य॒शसं॑ सु॒वीर॑म् ॥५॥

dēva barhir vārdhamānam su-
 vīram stīrṇām rāyé subhāram védy asyām | ghṛiténāktām
 vasavaḥ sīdatedām viṣve devā ādityā yajñīyāsaḥ || 4 || ví
 śrayantām urviyā hūyāmānā dvāro devīḥ suprayanā nāmo-
 bhiḥ | vyācasvatīr ví prathantām ajuryā vārṇam punānā
 yaśāsaṁ suvīram || 5 ||

॥२.३॥ सा॒ध्वपा॑ंसि स॒नता॑ न उ॒क्षिते॑ उ॒पामा॑नक्ता व॒य्ये॒व र॑ण्यते ।
 तन्तुं॑ त॒तं स॑व॒यन्ती॑ स॒मीची॑ य॒ज्ञस्य॑ पे॒शाः सु॒दुग्धे॑ प॒यस्व॑ती ॥६॥
 दे॒व्या हो॑ता॒रा प्र॑थ॒मा वि॒दुष्टे॑र ऋ॒जु य॑क्षतः स॒मूचा॑ द॒धुष्टे॑रा ।
 दे॒वान्य॑जन्तावृ॒तथा॑ स॒मञ्ज॑तो ना॒भा पृ॑थि॒व्या अधि॑सानु॒षु त्रि॒षु ॥७॥
 स॒रस्व॑ती सा॒धय॑न्ती धि॒यं न॒ इळा॑ दे॒वी भा॑रती वि॒श्वतृ॑तिः ।
 ति॒स्रो दे॒वीः स्व॑ध॒या व॒र्हिरे॑दमच्छि॒द्रं पा॑न्तु श॒रणं नि॑षद्य ॥८॥
 पि॒शङ्ग॑रूपः सु॒भरं॑ य॒योधाः॑ श्रु॒ष्टी वी॑रं जा॒यते॑ दे॒वका॑मः ।
 प्र॒जां त्वष्टा॑ वि॒प्यतु॑ नाभि॒मस्म॑ अथा॒ दे॒वाना॑मप्येतु पा॒थः ॥९॥

sādhv āpānsi sanātā na ukshité ushāsānāktā vayyēva
 ranvitē | tāntum tatām samvāyantī samīcī yajñāsya pēśaḥ
 sudūghe pāyasvatī || 6 || daīvyā hōtārā prathamā viduṣṭarā
 rījū yakshataḥ sām ricā vapuṣṭarā | devān yājantāv ṛitu-
 thā sām añjato nābhā pṛithivyā ādhi sānushu trishū || 7 ||
 sārasvatī sādhayantī dhīyam na ilā devī bhāratī viṣvātūr-
 tiḥ | tīśro devīḥ svadhāyā barhīr ēdām āchidram pāntu śa-
 ranām nishādya || 8 || piśāṅgarūpaḥ subhāro vayodhāḥ śru-
 ṣṭī vīro jāyate devākāmaḥ | prajāṁ tvāṣṭā ví shyatu nā-
 bhim asmé áthā devānām āpy etu pāthah || 9 ||

O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of R̥k. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9

वनस्पतिरवमृजन्नपं स्यादग्निर्हविः सूदयाति प्र धीभिः ।
 त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो देव्यः शमितोप हव्यम् ॥१०॥
 घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतमस्य धाम ।
 अनुष्वधमा वह मादयस्य स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

vānaspátir

avasrijānān ūpa sthād agnir havīḥ sūdayāti prā dhībhiḥ |
 trīdhā sāmaktam nayatu prajānān devébhyo daívyah samī-
 tōpa havyām || 10 || ghṛitām minikshe ghṛitām asya yōnir
 ghṛité śritó ghṛitām v asya dhāma | anushvadhām ā vaha
 mādāyasva svāhākṛitam vṛishabha vakshi havyām || 11 ||

(४) चतुर्थं भूक्तम्

(१-०) नवचस्यास्य सूक्तस्य भाग्यः सोमाहनिर्दधिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
 मित्र इव यो दिधिपाद्यो भूदेव आदेवे जने जानवेदाः ॥१॥
 इमं विधन्तो अपां सधस्थे द्वितादभुर्भृगवो विश्वायोः ।
 एष विश्वान्यभ्यस्तु भूमा देवानामग्निर्गतिर्जीगश्चः ॥२॥
 अग्निं देवासो मानुषीषु विश्वे प्रियं धुः श्रेष्यन्तो न मित्रम् ।
 स दीदयदुशतीरुम्या आ दुश्वाद्यो यो दास्यते दम आ ॥३॥

4.

Huvé vah sudyótmānam suvṛiktīm viṣām agnīm átithim
 suprayásam | mitrá iva yó didhisháyyo bhūd devá ádeve
 jáne jātávedāḥ || 1 || imām vidhānto apām sadhásthe dvitā-
 dadhur bhrīgavo vikshv āyóḥ | eshā vísvāny abhy āstu
 bhūmā devānām agnir aratír jīrásvah || 2 || agnīm deváso
 mánushīshu vikshú priyām dhuḥ ksheshyánto ná mitráṁ |
 sá dídayad uṣatír ūrnyā ā daksháyyo yó dāsvate dáma ā
 || 3 ||

May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature's bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

4

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature's bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिर्मस्य हियानस्य दक्षोः ।
 वि यो भरिभ्रदोपधीषु जिह्वामस्यो न रथ्यो दाधवीति वारान् ॥४॥
 आ यन्मे अभ्यं वनदुः पनन्तोऽशिग्भ्यो नामिमीत वर्णम् ।
 स चित्रेण चिकिते रंसु भासा जुजुवां यो मुहुग युवा भूत् ॥५॥

asyā ranvā svāsyeva pushtīḥ sām̐drisṭhir asya hiyā-
 nāsya dākshoh | ví yó bháribhrad óshadhīshu jihvām átyo
 ná ráthyo dodhavīti vārān || 4 || á yān me ábhvaṃ vanádah
 pánantosaḡbhiyo nāmimīta vārṇam | sá citreṇa cikite rāmsu
 bhāsā jujurvāñ yó mūhur á yuvā bhūt || 5 ||

॥२५॥ आ यो वनां तातृषाणो न भाति वारं पृथा रथ्येव स्वानात् ।
 कृष्णाध्वा तपू रण्वश्चिकेत द्यौर्विव स्मर्यमानो नभोभिः ॥६॥
 स यो व्यस्थादुभि दक्षदुर्वी पशुर्नेति स्वयुग्गोपाः ।
 अग्निः शोचिष्मौ अतमान्युष्णन्कृष्णव्यथिग्म्यदयत्न भूम् ॥७॥

ā yó vānā tātrishāṇó ná bhāti vār ná pathā ráthyeva
 svānīt | kṛishṇādhvā tápū ranvāś ciketa dyaúr iva smāya-
 māno nábhobhiḥ || 6 || sá yó vy ásthād abhí dākshad ur-
 vīm paśúr naīti svayúr āgopāḥ | agnīḥ śocīshmāñ atasāny
 ushmāñ kṛishṇavyathir asvadayan ná bhūma || 7 ||

न ते पूर्वस्यावसो अर्धातो तृतीये विदथे मन्मं शंसि ।
 अस्मे अग्ने संयद्दीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥
 त्वया यथा गृत्समदामो अग्ने गुहां वन्वन्त उपरौ अभि ष्युः ।
 सुवीरांसो अभिमातिपाहुः स्मत्पूग्भ्यो गृणते तदयो धाः ॥९॥

nú te pūr-
 vasyāvaso ádhītau tṛitīye vidátthe mánma śānsi | asmé agne
 samyádvīram bṛihántaṃ kshumántaṃ vájaṃ svapatyām ra-
 yīm dāḥ || 8 || tváyā yáthā gṛitsamadāso agne gúhā van-
 vánta úparāñ abhí shyúḥ | suvīrāso abhimātishāhaḥ smát
 sūrībhyo gṛiṇaté tād váyo dhāḥ || 9 ||

The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

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Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9

(५) पञ्चमं सूक्तम्

(१-८) अष्टर्चम्यास्य सूक्तस्य भार्गवः सोमादुत्तर्कपिः । अग्निदेवता । अनुष्टुप् छन्दः ॥

॥२६॥

होताजनिष्टु चेतनः पिता पितृभ्य उतये ।
 प्रयक्षन्नेन्यं वसु शकम वाजिनो यमम् ॥१॥
 आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
 मनुष्वद्वैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

5.

Hótājanishta cētanah pitā pitṛibhya ūtāye | prayākshañ
 jēnyam vāsu śakéma vājīno yāmam || 1 || ā yāsmiṇ saptā
 raśmāyas tatā yajñāsya netāri | maṇushvād daīvyam ashta-
 mām pótā vīśvam tād invati || 2 ||

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु नत् ।
 परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥
 माकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
 विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

dadhanvé vā yād īm ānu
 vócad bráhmāṇi vér u tát | pári vīśvāni kāvyaṁ nemīś ca-
 krām ivābhavat || 3 || sākām hí śúcinā śúciḥ praśāstā krá-
 tunājani | vidvāñ asya vratā dhruvā vayā ivānu rohate || 4 ||

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
 कुवित्तिस्तृभ्य आ वरं स्वमारे या इदं ययुः ॥५॥
 यदी मानुरुप स्वसा घृतं भरन्त्यस्थित ।
 तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

tā asya vārṇam āyúvo nēshtuḥ sacanta dhenávaḥ | kuvít
 tisṛibhya ā váraṁ svāsāro yā idām yayúḥ || 5 || yādī mātúr
 ūpa svāsā ghrítam bháranty ásthita | tāsām adhvaryúr āga-
 tau yāvo vṛishtíva modate || 6 ||

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The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation. 1

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything else in motion. 2

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel. 3

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree. 4

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine. 5

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain. 6

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
 स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥
 यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
 अयमग्ने त्वे अपि यं यज्ञं चक्रुमा वयम् ॥८॥

svāḥ svāya dhāyase kṛiṇu-
 tāṃ ṛitvīg ṛitvijam | stómaṃ yajñāṃ cād āraṃ vanēmā ra-
 riṃā vayām || 7 || yāthā vidvāñ āraṃ kárad víśvebhyo ya-
 jatébhyah | ayām agne tvé āpi yāṃ yajñāṃ cakṛimā vayām
 || 8 ||

(६) षष्ठं सूक्तम्

(१-८) अष्टवेत्याम्य सूक्तस्य भार्गवः सोमहृतिर्क्रियः । अग्निर्देवता । गायत्री छन्दः ॥

॥२७॥ इमां मे अग्ने समिधमिमामुपसदं वनेः । इमा उ पु श्रुधी गिरः ॥१॥
 अया ते अग्ने विश्वेमोजो नपादश्वमिष्ट । एना सूक्तेन सुजात ॥२॥
 तं त्वा गीर्भिर्गिवणसं द्रविणस्युं द्रविणोदः । सपयमे सपर्यवः ॥३॥
 स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद्वेपीसि ॥४॥
 स नो वृष्टिं दिवस्परि स नो वाजमन्वाणम् । स नः सहस्रिणीरिषः ॥५॥
 ईळानायावस्ये यविष्ठ दूत नो गिरा । यजिष्ठ होतरा गहि ॥६॥

6.

Imām me agne samídhām imām upasádam vaneḥ | imā-
 u shú śrudhī girah || 1 || ayā te agne vidhemórjo napād
 áśvamishte | enā sūkténa sujāta || 2 || tāṃ tvā gīrbhír gír-
 vanasam dravinasyūṃ dravinodaḥ | saparyéna saparyávaḥ
 || 3 || sá bodhi sūrír maghávā vásupate vásudāvan | yuyo-
 dhy ásmád dvéshānsi || 4 || sá no vṛishṭīm divás pári sá no
 vájam anarvāṇam | sá naḥ sahasrīṇīr íshah || 5 || ílānāyāva-
 syáve yávishtḥa dūta no girā | yájishṭha hotar ā gahi || 6 ||

May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour. 6

अन्तर्ह्यग्ने ईयसे विद्वाँज्जन्मोभया कवे । दूतो जन्येव मित्र्यः ॥७॥
 स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुपक् । आ चाम्मिन्सत्सि बर्हिषि ॥८॥

antár hy ágna íyase vidvāñ jánmobháyā kave | dūtó
 jányeva mītryah || 7 || sá vidvāñ á ca piprayo yákshi ciki-
 tva ānushák | á cāsmín satsi barhíshi || 8 ||

(७) सप्तमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२८॥ श्रेष्ठं यविष्ठं भारताग्ने द्युमन्तुमा भर । वसो पुरुस्पृहं रयिम् ॥१॥
 मा नो अर्गतिरीशत देवस्य मर्त्यस्य च । पृषि तस्या उत द्विषः ॥२॥
 विश्वा उत त्वया वयं धारा उदुन्या इव । अति गाहेमहि द्विषः ॥३॥
 शुचिः पावक वन्द्याग्ने बृहद्भि रचसे । त्वं घृतेभिर्गहुतः ॥४॥
 त्वं नो अमि भारताग्ने वशाभिस्तृभिः । अप्रापदीभिर्गहुतः ॥५॥
 द्रवन्नः सर्पिरासुतिः प्रतो होता वरेण्यः । सहसस्पुत्रो अद्भुतः ॥६॥

7.

Śrēshṭham yavishṭha bhāratāgne dyumāntam á bhara |
 váso purusprīham rayīm || 1 || mā no árātir īṣata devásya
 mártasya ca | pārshi tásyā utá dvisháh || 2 || víṣvā utá
 tváyā vayám dhārā udanyā iva | áti gāhemahi dvishah
 || 3 || śuciḥ pāvaka vándyó 'gne bṛihád ví rocase | tvám
 ghritébbhir áhutaḥ || 4 || tvám no asi bhāratāgne vaśábbhir
 ukshábbhiḥ | asṭápadibhir áhutaḥ || 5 || drvānnaḥ sarpírāsu-
 tiḥ pratnó hótā váreṇyah | sáhasas putró ádbhutaḥ || 6 ||

O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy. 7

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature's bounties our offerings in due order; and may you grace this place of worship with your blessings. 8

7

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches. 1

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries. 2

Thus protected by you, may we force a way through our enemies, like torrents of water. 3

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion. 4

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds. 5

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable. 6

(८) अष्टमं सूक्तम्

(१-६) षड्वत्यास्य सूक्तस्य शौनको गुत्समद ऋषिः । अग्निर्देवता । (१-५) पथमादि-
पञ्चचां गायत्री, (६) षष्ठ्याश्वात्तुष्टु छन्दसी ॥

॥२९॥ वाजयन्त्रि॒व नू रथा॒न्योगाँ॑ अ॒ग्नैरुप॑ स्तुहि । य॒शस्त॑मस्य मी॒ळहुषः॑ ॥१॥
 यः मु॒नीथो॑ ददा॒शुषेऽजु॑र्यो ज॒रय॑न्नरिं । चा॒रुप्र॑तीक आहु॒तः ॥२॥
 य उ॑ श्रिया दमे॒ष्वोपो॑षसि प्रशस्यते । यस्य॑ व्र॒तं न मी॑र्यते ॥३॥
 आ यः स्व॒र्ण भानु॑ना चि॒त्रो वि॒भात्य॑र्चिषा । अ॒ज्ज्ञानो॑ अ॒जरे॑रभि ॥४॥
 अ॒त्रिमनु॑ स्वरा॒ज्यम॑ग्निमुक्थानि वावृ॒धुः । विश्वा॑ अधि॒श्रियो॑ दधे ॥५॥
 अ॒ग्नैरिन्द्र॑स्य सोम॑स्य दे॒वाना॑मू॒तिभिर्व॑यम् ।
 अरि॑ष्यन्तः सचेम॒ह्यभि॒ष्याम॑ पृ॒तन्य॑तः ॥६॥

8.

Vājayānn iva nū rāthān yōgāñ agnér ūpa stubi | yaśās-
 tamasya mīl̥húshah || 1 || yāḥ sunīthó dadāśúshe 'juryó ja-
 ráyann arim | cārupratika āhutaḥ || 2 || yá u śriyā́ dāmeshv
 ā doshóshási praśasyáte | yásya vratám ná mīyate || 3 || ā
 yāḥ svār ná bhānúnā citró vibhāty arcīshā | añjānó ajárair
 abhí || 4 || átrim ānu svarājyā agnīm ukthāni vāvṛidhuḥ |
 víśvā ádhi śríyo dadhe || 5 || agnér índrasya sómasya de-
 vānām ūtībhir vayām | áriṣhyantaḥ sacemahy abhí shyāma
 prítanyatāḥ || 6 ||

(९) नवमं सूक्तम्

(१-६) षड्वत्यास्य सूक्तस्य शौनको गुत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ नि होता॑ होतृषद॒ने वि॒दान॑स्त्येषो दी॒दिवौ॑ असदत्सु॒दक्षः॑ ।
 अद॑ब्धव्रतप्रम॒तिर्वसि॑ष्ठः स॒हस्रं॒भरः॑ शुचि॑जिह्वो अ॒ग्निः ॥१॥

9.

Ní hótā hotṛishádane vídānas tveshó dīdivāñ asadat su-
 dākshah | ádabdhavratapramatir vāsishṭhaḥ sahasrambharāḥ
 śúcijihvo agnīḥ || 1 ||

8

May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth. 1

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates. 2

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated. 3

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun. 4

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory. 5

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us. 6

9

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. 1

त्वं दूतस्त्वमुं नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
 अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीयद्बोधि गोपाः ॥२॥
 विधेम ते परमे जन्मन्ने विधेम स्तोमैर्गवे सधस्थे ।
 यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

tvām dūtás tvám u nah paraspás tvām
 váśya á vṛishabha pranetá | ágne tokásya nas táne tanū-
 nām áprayuchan dídyad bodhi gopáh ||2|| vidhéma te pa-
 ramé jánmann agne vidhéma stómair ávare sadhásthe | yá-
 smād yóner udáarithā yáje tám prá tvé havínshi juhure sám-
 'ddhe || 3 ||

अग्ने यजेस्व हविषा यजीयाञ्छुप्री देष्णमभि गृणीहि राधः ।
 त्वं ह्यमि रयिपती रयीणां त्वं शुक्रस्य वचसा मनोता ॥४॥
 उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
 कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥
 सैनानीकेन सुविदत्रो अस्मे यष्टा देवां आयजिष्ठः स्वस्ति ।
 अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवदिदीहि ॥६॥

ágne yájasva havishā yájīyāñ chrushtí deshnām
 abhí grīñhi rádhaḥ | tvām hy ási rayipatī rayīnām tvām
 śukrásya vácaso manótā || 4 || ubháyaṃ te ná kshīyate va-
 savyām divé-dive jáyamānasya dasma | kṛidhí kshumántam
 jaritāram agne kṛidhí pátim svapatyásya rāyáh || 5 || saíná-
 nīkena suvidátro asmé yáshtā devāñ āyajishthah svastí |
 ádabdhō gopá utá nah paraspá ágne dyumád utá revád
 didīhi || 6 ||

O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature's bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6

(१०) दशमं सूक्तम्

(१-६) ऋचस्यास्य सूक्तस्य गौतमो गृत्तमद ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२॥

जोहू॒त्रो अ॒ग्निः प्रथ॑मः पि॒तेवे॒ळस्प॑दे मनु॒षा यत्समि॑द्धः ।
 श्रियं॑ व॒सानो अ॒मृतो॑ वि॒चेता म॑र्म॒जेन्यः॑ श्रव॒स्यः स वा॒जी ॥१॥
 श्रु॒या अ॒ग्निश्चि॒त्रभा॑नु॒र्हवँ॑ मे वि॒श्वाभि॑र्गी॒भिर्मृ॑तो वि॒चेताः ।
 श्या॒वा रथे॑ वह॒तो रोहि॑ता वो॒तारु॑पाहं च॒क्रे वि॑भृ॒त्रः ॥२॥

10.

Johūtro agnīḥ prathamāḥ pitēvelās padé mānushā yāt
 sāmiddhaḥ | śrīyaṃ vāsāno amṛito vīcetā marmrijēnyaḥ
 śravyāḥ śa vājī || 1 || śrūyā agniḥ eitrābhānur hāvam me
 vīsvābhir gīrbhīr amṛito vīcetāḥ | śyāvā rātham vahato rō-
 hitā votārushāha cakre vībhṛitraḥ || 2 ||

उ॒त्ता॒नाया॑म॒जनय॑न्सु॒षूतं॑ भुव॒द्भिः पु॒रुपे॑शा॒सु गर्भे॑ ।
 शि॒रि॒णायां॑ चि॒दकु॑ना॒ महो॑भि॒रप॑री॒वृतो॑ वसति॒ प्रचे॑ताः ॥३॥
 जिघ॑र्म्य॒ग्निं ह॒विषा॑ घृ॒तेन॑ प्र॒तिक्षि॑यन्तं भुव॒नानि॑ वि॒श्वा ।
 पृथुं॑ ति॒श्वा वय॑सा वृ॒हन्तं॑ व्य॒चिष्ट॑म॒ज्ञे रभ॑सं द॒शान॑म् ॥४॥
 आ वि॒श्वतः॑ प्र॒त्यञ्जं॑ जिघ॑र्म्य॒क्ष्मा म॑न॒सा तज्जु॑षेत ।
 मर्य॑श्रीः स्पृ॒हय॑द्व॒र्णो अ॒ग्निर्नाभि॑मृ॒शं त॒न्या॑ ज॒र्भुरा॑णः ॥५॥

uttānāyām ajanayan
 sūshūtam bhūvad agnīḥ purupēsāsu gārbhaḥ | śirīnāyām
 cid aktinā māvobhir āparivṛito vasati prācetāḥ || 3 || jī-
 gharmy agnīm havishā ghṛitēna pratikshiyāntam bhūvanāni
 vīsvā | prithūm tiraścā vāyasā bṛihāntam vyācishṭham ān-
 nai rabhasām drīśānam || 4 || ā vīsvātaḥ pratyāñcam ji-
 gharmy arakshāsā mānasā tāj jusheta | mār्याsṛi spriha-
 yādvarṇo agnīr nābhimirīṣe tanvā jārbhurāṇaḥ || 5 ||

The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped. 1

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions. 2

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, unenveloped by darkness. 3

I anoint the fire-divine with my oblation of butter whereupon it brightens, all the regions, wide in its all comprehending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames. 4

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichever desired, and whilst blazing with radiance, it cannot be endured and touched. 5

ज्ञेया भागं सहस्रानो वरेण त्वादूतासा मनुवद्देम ।
अनूनमग्निं जुह्वा वचस्या मधुप्रच धनसा जोहवीमि ॥६॥

jñeyā

bhāgām sahasānó vāreṇa tvādūtāsa manuvād vadema | ānū-
nam agnīm juhvā vacasyā madhupricam dhanasā jobavīmi
॥ 6 ॥

(११) एकादशं सूक्तम्

(१-२१) एकविंशत्युच्यते सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-२०) प्रथमादि-
विंशत्युक्तां विराट्स्थाना. (२१) एकविंशत्युक्तां विष्टुप् छन्दसी ॥

॥३॥

श्रुधी हवमिन्द्र मा रिपण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥
सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूरा पूर्वीः ।
अमर्त्यं चिदासं मन्यमानमवाभिनदुक्थेर्वीवृधानः ॥२॥
उक्थेष्विन्नु शूरा येषु चाकन्तस्तोमेष्विन्द्र रुद्रीयेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥
शुभ्रं नु ते शुभ्रं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सहाः ॥४॥

11.

Śrudhī hāvam indra mā rishanyaḥ syāma te dāvāne
vāsūnām | imā hī tvām ūrjo vardhāyanti vasūyavaḥ sín-
dhavo ná kshárantaḥ || 1 || sṛijó mahír indra yá ápinvaḥ
párisht̥hitā áhinā śūra pūrvīḥ | ámartyaṃ cid dāsám mán-
yamānam ávābhinaḍ ukthaír vāvṛidhānāḥ || 2 || ukthéshv ín
nú śūra yéshu cākán stómeshv indra rudríyeshu ea | tú-
bhyéd etá yásu mandasānāḥ prá vāyáve sistratē ná śu-
bhrāḥ || 3 || śubhrām nú te śúshinam vardhāyantaḥ śubhrām
vájram bāhvór dádhanāḥ | śubhrás tvām indra vāvṛidhānó
asmé dāsīr víṣaḥ sūryeṇa sahyāḥ || 4 ||

May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom. 6

11

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you. 1

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless. 2

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you. 3

We are now invigorating your brilliant strength and placing the adamant power of will in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination. 4

गुहा हितं गुह्यं गूळहमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो यां तस्तभ्वांसमहन्नहिं शूर वीर्येण ॥५॥

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स्तवा नु ते इन्द्र पूर्या महान्युत स्तवाम नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥६॥
हरी नु ते इन्द्र वाजयन्ता घृतश्रुतं स्वारमस्वार्ष्टाम् ।
वि समना भूमिप्रथिष्ठारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

gūhā hitām gūhyam
gūlbām apsv āpīvṛitam māyīnam kshiyāntam | utó apó
dyām tastabhvānsam āhann āhim śūra vīryeṇa || 5 || ॥

stāvā nū ta indra pūrvyā mahāny utā stavāma nūtanā
kritāni | stāvā vājraṁ bāhvór uśāntam stāvā hārī sūryasya
ketú || 6 || hārī nū ta indra vājāyantā ghṛitaścūtam svārām
asvārshṭām | ví samanā bhūmir aprathisṭāraṁsta párvataḥ
cit sarishyān || 7 ||

नि पर्वतः साद्यप्रयुच्छन्तं मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रोपितां धमनिं पप्रथन्नि ॥८॥
इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥
अरोरवीदृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजृवीत् ।
नि मायिनो दानवस्य माया अपादयत्पपिवान्सुतस्य ॥१०॥

ní párvataḥ sādya āprayuchan sām mā-
trībhīr vāvaśānó akrān | dūré pāré vāṇīm vardhāyanta ín-
dreshitām dhamānim paprathan ní || 8 || índro mahām sín-
dhum āśāyānam māyāvīnam vṛitrām asphuran níḥ | áreje-
tām ródasī bhiyāné kánikradato vṛishṇo asya vājráṭ || 9 ||
ároravīd vṛishṇo asya vājró 'mānusham yān mánusho ní-
jūrvāt | ní māyīno dānavásya māyá āpādayat papivān su-
tásya || 10 ||

By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions. 5

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed : let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination. 6

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forth-coming virtuous thoughts. The level earth,—physical personality— anxiously expects the fall of the rain, as the gathering cloud passes by. 7

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self. 8

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul. 9

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil. 10

॥९॥

पिवापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
 पुणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥
 त्वे इन्द्राप्यभूम विप्रा धियं वनेम क्रतया सपन्तः ।
 अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥
 स्याम ते त इन्द्र ये त उती अवस्यव ऊर्जं वर्धयन्तः ।
 शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रांसि वीरवन्तम् ॥१३॥

pibā-pibéd indra śūra sómam mándantu tvā mandínah
 • sutásah | priṇántas te kukshí vardhayantv itthá sutáh paurá
 índram āva || 11 || tvé indrápy abhūma víprā dhíyam va-
 nema řitayā śápanataḥ | avasyávo dhīmahi praśastim sadyás
 te rāyó dāvāne syāma || 12 || syāma té ta indra yé ta ūtí
 avasyáva ūrjam vardháyantah | śushmíntamam yām cākā-
 nāma devāsmé rayim rāsi vīrávantam || 13 ||

रासि क्षयं गमि मित्रमस्मे रामि शर्धे इन्द्र मारुतं नः ।
 सजोषसो ये च मन्दमानाः प्र वायवः पान्त्यग्रणीतिम् ॥१४॥
 व्यन्त्वित्थु येषु मन्दसानस्तुपत्सोमं पाहि ब्रह्मदिन्द्र ।
 अस्मान्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्विरर्केः ॥१५॥
 ॥१॥ बृहन्त इक्षु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
 स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमगमन् ॥१६॥

rāsi ksháyam
 rāsi mitrásmé rāsi śárdha indra mārutam nah | sajó-
 shaso yé ca mandasānāḥ prá vāyávaḥ pānty ágrañitim
 || 14 || vyántv ín nú yéshu mandasānás řipát sómam páhi
 drahyád indra | asmán sú řitsv ā tarutrāvardhaya dyām
 bṛihádbhir arkaíḥ || 15 ||

bṛihánta ín nú yé te tarutrokthébhīr vā sumnām āví-
 vāsān | řṭriṇānāso barhíḥ pastyāvat tvótā íd indra vājam
 agman || 16 ||

O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16

उ॒ग्रेष्वि॒न्न शू॒र म॒न्दसा॒नस्त्रि॒कद्रु॒केषु॒ पाहि॒ सोम॑मिन्द्र ।
प्र॒दोषु॑व॒च्छ्रु॒षु प्री॒णानो॒ याहि॒ हरि॑भ्यां सु॒तस्य॑ पी॒तिम् ॥१७॥

ugrēshv ín nú śūra mandasānās trīkadruke-
shu pāhi sōmam indra | pradódhuvac chmāśrushu prīṇānó
yāhí hāribhyām sutāsya pītīm || 17 ||

धि॒ष्वा श॒वः शू॒र येन॑ वृ॒त्रम॒वाभि॑न॒द्दानु॑मौर्ण॒वाभ॑म् ।
अपा॑वृ॒णो॒ज्योति॑राय॒य नि स॑व्य॒तः सा॒दि द॑स्यु॒रिन्द्र ॥१८॥

dhishvā śāvaḥ śūra
yéna vṛitrām avābhinad dānum aurnāvābhām | āpāvṛiṇor
jyótir āryāya ní savyatāḥ sādi dās्यur indra || 18 ||

सने॑म॒ ये त॒ ऊ॒तिभि॑स्तर॒न्तो वि॒श्वाः स्पृ॒ध आ॒र्येण॑ द॒स्यून् ।
अ॒स॒भ्यं त॒त्त्वाष्ट्रं॑ वि॒श्वरू॑प॒मर॑न्ध॒यः सा॒ख्यस्य॑ त्रि॒ताय॑ ॥१९॥

sānema
yé ta ūtibhis tāranto víśvā sprídha áryeṇa dásyūn | asmá-
bhyam tát tvāshtrām víśvárūpam árandhayaḥ sākhyāsya
tritāya || 19 ||

अ॒स्य सु॒वा॒नस्य॑ म॒न्दिन॑स्त्रि॒तस्य॑ न्यवृ॒दं वा॒वृ॒धानो॑ अ॒स्तः ।
अ॒व॒र्त॑य॒त्सूर्यो॑ न च॒क्रं भि॑न॒द्दल॑मिन्द्रो अ॒ङ्गिर॑स्वान् ॥२०॥
नू॒नं सा ते॒ प्रति॑ वरं ज॒रित्रे॑ दु॒हीय॑दिन्द्र दक्षि॒णा म॒घोनी॑ ।
शि॒क्षा स्तो॒तृभ्यो॑ मा॒ति ध॒ग्भगो॑ नो बृ॒हद्वे॑देम वि॒दधे॑ सु॒वीराः॑ ॥२१॥

asyá suvānāsya mandīnas tritāsya ny ārbu-
dam vāvṛidhānó astah | ávartayat sūryo ná cakrām bhi-
nād valám índro āṅgirasvān || 20 || nūnām sá te prāti váram
jaritré duhīyād indra dákshinā maghónī | śikshā stotṛibhyo
māti dhag bhágo no bṛihád vadema v. s. || 21 ||

Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamant determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21

[अथ द्वितीयोऽनुवाकः ॥]

(१२) द्वादशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥

यो जात एव प्रथमो मनस्वान्दुवो देवान्कतुना पर्यभूषत् ।
 यस्य शुष्माद्रोदसी अभ्यसेतां नृमणस्य मृह्णा स जनास इन्द्रः ॥१॥
 यः पृथिवीं व्यथमानामदृह्यः पर्वतान्प्रकुपितौ अरमणात् ।
 यो अन्तरिक्षं विममे वरीयो यो द्यामस्तम्नात्स जनास इन्द्रः ॥२॥

12.

Yó jātá evā prathamó mānasvān devó devān krátunā
 paryābhūṣat | yāsya śuṣhmād ródasī ábhyasetām nṛimṇásya
 mahná sá janāsa índrah || 1 || yāḥ pṛithivīm vyáthamānām
 ádriṇhad yāḥ párvatān prákupitāñ áramṇāt | yó antárik-
 kṣhaṁ vimamé váriyo yó dyām ástabhnāt sá janāsa índrah
 || 2 ||

यो हत्वाहिमरिणात्स सिन्धून्यो गा उदाजदपथा वलस्य ।
 यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥३॥
 येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
 श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

yó hatváhim áriṇāt saptá síndhūn yó gā udājad apa-
 dhā valāsyā | yó áṣmanor antár agnīm jajāna samvṛik sa-
 mátsu s. j. í. || 3 || yénemā víṣvā cyávanā kṛitāni yó dāsaṁ
 vārṇam ádharaṁ gúhākaḥ | ṣvaghníva yó jigivāñ lakshám
 ádad aryāḥ pushtāni s. j. í. || 4 ||

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नेषो अस्तीत्येनम् ।
 सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

yām smā pṛichānti kúha
 séti ghorām utém āhur naishó astíty enam | só aryāḥ pu-
 shṭīr víja ivā mināti śrād asmai dhatta s. j. í. || 5 ||

O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5

॥८॥

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाध्रमानस्य कीरेः ।
 युक्ताग्रव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६॥
 यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
 यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥
 यं क्रन्दसी संयती विह्वयेते परेऽवर उभयो अमित्राः ।
 समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥
 यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
 यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥९॥
 यः शश्वतो मह्येनो दधानानमन्यमानाच्छवीं जघान ।
 यः शर्यते नानुददाति श्रुध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥

yó radhrásya coditá yáh kṛiṣásya yó brahmáṇo nādha-
 mānasya kīrēḥ | yuktágrāvṇo yó 'vitá suṣipráḥ sutásoma-
 sya s. j. í. || 6 || yásyāśvāsaḥ pradīṣi yásya gāvo yásya
 grāmā.yásya víṣve ráthāsaḥ | yáh sūryam yá ushāsaṁ ja-
 jāna yó apām netā s. j. í. || 7 || yām krándasī samyatī vi-
 hváycete páre 'vara ubháyā amitrāḥ | samānām cid rátham
 ātasthivānsā nānā havete s. j. í. || 8 || yāsmān ná ritē vijā-
 yante jānāso yām yúdhya mānā ávase hávante | yó víśvasya
 pratimānam babhūva yó acyutacyút s. j. í. || 9 || yáh śa-
 svato máhy éno dádhānān ámanyamānāñ chārvā jaghāna |
 yáh śardhate nānudádāti śridhyām yó dásyor hantā s. j. í.
 || 10 ||

॥९॥

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
 ओजायमानं यो अहिं जघान दातुं शयानं स जनास इन्द्रः ॥११॥

yáh śāmbaram párvateshu kshiyántam catvāriṁśyām śa-
 rády anvávindat | ojāyāmānam yó áhim jaghāna dānum śa-
 yānam s. j. í. || 11 ||

O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is cruel towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The *resplendent* here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11

यः सप्त॑र॒श्मिर्वृष॑भस्तुविष्मान्वा॒सृज॑त्सर्त॒वे स॒प्त सिन्धू॑न् ।
 यो रौहि॑णमस्फुरद्ब॒ज्रवा॑हु॒र्यामा॑रोहन्ते स ज॒नास॒ इन्द्रः ॥१२॥
 द्यावा॑ चिदस्मै पृथि॒वी न॑मेते शुष्मा॑च्चिदस्य पर्व॒ता भय॑न्ते ।
 यः सोम॑पा नि॒चितो॒ वज्र॑वाहु॒र्यो वज्र॑हस्तः स ज॒नास॒ इन्द्रः ॥१३॥
 यः सु॒न्वन्त॑मवति यः पच॑न्तं यः शंस॑न्तं यः श॒शमा॑नमू॒ती ।
 यस्य॑ ब्रह्म वर्ध॑नं यस्य सोमो॒ यस्येदं॑ राध्रः स ज॒नास॒ इन्द्रः ॥१४॥
 यः सु॒न्वते॑ पच॑ते दुध्र आ चि॒द्वाजं॑ ददर्षि स किला॑सि सत्यः ।
 वयं॑ ते इन्द्र वि॒श्वह॑ प्रियासः सुवी॑रासो वि॒दध॑मा वदेम ॥१५॥

yāḥ saptáraṣmir vṛishabhás túvishmān
 avásrijat sártave saptá síndhūn | yó rauhiṇām ásphuraḍ vá-
 jrabāhur dyām āróhantaṁ s. j. í. || 12 || dyāvā cid asmai
 prithiví namete śúshmaē cid asya párvatā bhayante | yāḥ
 somapā nicitó vájrabāhur yó vájrahastaḥ s. j. í. || 13 || yāḥ
 sunvántam ávati yāḥ pácantaṁ yāḥ śánsantaṁ yāḥ śaśa-
 mánām ūtí | yásya bráhma várdhanaṁ yásya sómo yásye-
 dām rádhah s. j. í. || 14 || yāḥ sunvaté pácate dudhrá á cid
 vájaṁ dárdarshi sá kílašī satyāḥ | vayām ta indra viṣváha
 priyāsaḥ suvírāso vidátham á vadema || 15 ||

(१३) त्रयोदशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-१३) प्रथमादि-
 द्वादशर्चा जगती, (१३) त्रयोदशयाश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ ऋतु॑र्जनि॒त्री तस्या॑ अ॒पस्परि॑ म॒क्षू जा॒त आ॒विश्या॑सु वर्ध॑ते ।
 तदा॑हना अभवत्पि॒प्युषी॑ पयोऽशोः पी॒यूषं॑ प्रथ॒मं तदु॒क्थ्यम् ॥११॥

13.

Ritúr jānitrī tāsya apás pári makshū jāta āviṣad yāsu
 vārdhate | tād āhanā abhavat pipyúshī páyo 'nśoh pīyū-
 sham prathamām tād ukthyām || 1 ||

O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

The rainy season is the mother of nectar, which as soon as born of her, enters into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1

स॒ध्री॒मा य॑न्ति॒ परि॒ विभ्र॑न्तीः प॒यो वि॒श्वप्स॑न्या॒य प्र भ॑रन्त॒ भोज॑नम् ।
 स॒मानो॑ अध्वा प्र॒वता॑मनु॒प्यदे॒ यस्ता॑कृ॒णोः प्रथ॑मं सा॒स्युक्थ्यः॑ ॥२॥
 अन्वे॑को वदति॒ यद्ददा॑ति॒ तद्रूपा॑ मि॒नन्त॑द॒पा एकं॑ ई॒यते ।
 विश्वा॑ एक॑स्य वि॒नुद॑स्ति॒तिक्षते॒ यस्ता॑कृ॒णोः प्रथ॑मं सा॒स्युक्थ्यः॑ ॥३॥

sadhrīm ā yanti pári
 bíbhratīḥ páyo viśvápsnyāya prā bharanta bhójanam | sa-
 mānó ádhivā pravātām anushyāde yás tákṛiṇoḥ prathamām
 sāsya ukthyāḥ || 2 || ānv éko vadati yád dádāti tád rūpā
 minán tádapā éka īyate | viśvā ékasya vinúdas titikshate
 yás tákṛi° || 3 ||

प्र॒जाभ्यः॑ पुष्टिं वि॒भज॑न्त आ॒सते॒ रयि॑मिव पु॒ष्टं प्र॑भवन्तमा॒यते॑ ।
 अ॒सिन्व॑न्दंष्ट्रैः पि॒तुर॑स्ति॒ भोज॑नं यस्ता॑कृ॒णोः प्रथ॑मं सा॒स्युक्थ्यः॑ ॥४॥
 अधो॑कृ॒णोः पृथि॑वीं सं॒दृशे॑ दि॒वे यो धौ॑ती॒नाम॑हि॒हृक्षारि॑णक॒पथः॑ ।
 तं त्वा॒ स्तोमे॑भिरु॒दभि॑र्न वा॒जिनं॑ दे॒वं दे॒वा अ॑जनन्त्सा॒स्युक्थ्यः॑ ॥५॥

prajābhyāḥ pushtīm vibhājanta āsate ra-
 yīm iva prishthām prabhāvanta āyaté | āsinvan dánshtraiḥ
 pitúr atti bhójanam yás tákṛi° || 4 || ádhākṛiṇoḥ prithivīm
 samdrīṣe divé yó dhautinām ahiham āriṇak pathāḥ | tām
 tvā stómebhir udábhīr ná vājīnam devām devā ajanan sāsya
 ukthyāḥ || 5 ||

॥११॥ यो भोज॑नं च द॒यसे॑ च व॒र्धन॑मा॒र्द्रादा॑ शु॒ष्कं मधु॑मदु॒दोहि॑थ ।
 स शे॒वधि॑ नि दधि॑षे वि॒वस्व॑ति वि॒श्वस्ये॑क ई॒शिषे॑ सा॒स्युक्थ्यः॑ ॥६॥

yó bhójanam ca dáyase ca vārdhanam ādrād ā sú-
 shkam mádhumad dudóhitha | sá ṣevadhīm ní dadhishe vi-
 vásvati viśvasyaika īśishe sāsya u. || 6 ||

The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiencies of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6

यः पुष्पिणींश्च प्रस्वश्च धर्मणाधि दाने व्यवनीर्गधायः ।
 यश्चासमा अर्जनो दिद्युतो दिव उरुर्वो अभितः सास्युक्थ्यः ॥७॥
 यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
 ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः ॥८॥

yāḥ puṣpīṇīś ca pra-
 svāś ca dhārmaṇādhi dāne vy āvānīr ādhārayaḥ | yāś cā-
 samā ājano didyūto divā urūr ūrvāñ abhītaḥ s. u. || 7 || yō
 nārmaraṁ sahaवासuṁ nihantave pṛikṣhāya ca dāsāveśāya
 cāvahaḥ | ūrjāyantiā āparivishṭam āsyām utaivādyā purukṛit
 s. u. || 8 ||

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्व चोदमाविथ ।
 अरजौ दस्युत्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥
 विश्वेदनु रोधना अस्य पौंस्य ददुरस्मै दधिरे कृत्नवे धनम् ।
 षष्ठस्तन्ना विष्टिरः पञ्च सदशः परि परो अभवः सास्युक्थ्यः ॥१०॥

śatām vā yāśya dāśa sākām ādya ékasya śru-
 śṭau yād dha codām āvitha | arajjan dāsyaūn sām unab-
 dabhītaye suprāvyò abhavaḥ s. u. || 9 || víśvéd ānu rodhanā
 asya paūnsyaṁ dadūr asmai dadhiré kṛitnāve dhānam |
 śhāl astablmā viṣṭīraḥ pāñca samdrīśaḥ pári paró abha-
 vaḥ s. u. || 10 ||

॥१३॥ सुप्रवाचनं तव वीर वीर्यं यदेकेन क्रतुना विन्दसे वसु ।
 जातूष्ठिरस्य प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

supravācanām tāva vīra vīryam yād ékena krátunā vin-
 dāse vāsu | jātūśṭhirasya prā váyaḥ sāhasvato yā cakārtha
 séndra víśvāsy ukthyāḥ || 11 ||

You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11

अरमयः सरपसस्तरीय कं तुर्वीतये च वय्याय च सुतिम ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्मास्युक्थ्यः ॥१२॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्वृहद्देम विदथे सुवीराः ॥१३॥

áramayah sárapasas tárāya
kām turvítaye ca vayyāya ca srutīm | nīcā sántam úd ana-
yah parāvṛjāṁ prāndhām śronām śravāyan s. u. || 12 ||
asmābhyam tād vaso dānāya rādhaḥ sām arthayasva bahū
te vasavyām | índra yāc citrām śravasyā ānu dyūn bṛi-
hād vadema v. s. || 13 ||

(१४) चतुर्दशं सूक्तम्

(१-१२) द्वादशर्वेद्यास्य सूक्तस्य शौक्को गृत्तमद कविः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अध्वर्यवो भरतेन्द्राय मोममामत्रेभिः सिञ्चता मश्वमन्धः ।
कामी हि वीरः सदेमस्य पीतिं जुहोत वृष्णे तदिदेष वंष्टि ॥१॥
अध्वर्यवो यो अपो वंत्रिवांसं वृत्रं जुघानाशन्त्येव वृक्षम् ।
तस्मा एतं भरत तद्वशाये एष इन्द्रो अर्हति पीतिमस्य ॥२॥

14.

Ádhvaryavo bháratéन्द्रāya sónam āmatrebhiḥ siñcatā
mādyam āndhaḥ | kāmī hí vīrah sādām asya pītīm juhóta
vṛishṇe tād íd eshá vashtī || 1 || ádhvaryavo yó apó vavri-
vānsam vṛitrām jaghānāśānyeva vṛikshām | tasmā etām
bharata tadvaśāyañ eshá índro arhati pītīm asya || 2 ||

You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowliness of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वल वः ।
 तस्मा एतमन्तर्गिषे न वातमिन्द्रं सोमैर्गणुत जूर्न वस्त्रैः ॥३॥
 अध्वर्यवो य उरणं जघान नवे चग्व्यांसं नवतिं च बाहून् ।
 यो अयुदमव नीचा ववाधे तमिन्द्रं सोमस्य भूधे हिनोत ॥४॥

ádhvaryavo yó drībhīkam jaghāna yó gā udājad āpa hí va-
 lám vāh | tasmā etām antārikshe ná vātam indram sómair
 órṇuta jūr ná vástraiḥ || 3 || ádhvaryavo yá úraṇam jaghāna
 náva cakhvānsam navatīm ca bāhūn | yó árbudam áva
 nīcā babādhé tām indram sómasya bhṛithé hinota || 4 ||

अध्वर्यवो यः स्वधै जघान यः शुष्णमशुष यो व्यैसम् ।
 यः पिप्पुं नमुचिं यो रुधिका तस्मा इन्द्रायान्वमो जुहोत ॥५॥
 अध्वर्यवो यः शतं शम्बरस्य पुगे विभेदाश्मनेव पूर्वीः ।
 यो वचितनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

ádhvaryavo yāḥ sv áṣṇam jaghāna yāḥ śúshṇam aśúsham
 yó vyānsam | yāḥ píprum námucim yó rudhikrām tasmā
 índrāyāndhaso juhota || 5 || ádhvaryavo yāḥ śatām śámbara-
 sya pūro bibhédāśmane va pūrvīḥ | yó vareínāḥ śatām ín-
 draḥ sahásram apāvapad bháratā sómam asmai || 6 ||

॥१४॥ अध्वर्यवो यः शतमा महस्रं भूम्या उपस्थेऽवपजघन्वान् ।
 कुत्सम्यायोरतिथिग्वस्य वीगन्त्यावृणभरता सोममस्मै ॥७॥
 अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
 गर्भस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

ádhvaryavo yāḥ śatām ā sahásram bhūmyā upásthé 'va-
 paj jaghanván | kútsasyāyór atithigvāsya vīrān ny ávṛiṇag
 bháratā sómam asmai || 7 || ádhvaryavo yán naraḥ kāmāyā-
 dhve śrushṭí váhanto naśathā tád indre | gábhastipūtam
 bharata śrutāyéन्द्रāya sómam yajyavo juhota || 8 ||

O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments. 3

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long. 4

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles. 5

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils. 6

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality. 7

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests. 8

अध्वर्यवः कर्त॑ना श्रुष्टि॑मस्मै वने निपू॑तं वन॒ उन्नय॑ध्वम् ।
 जुषा॑णो हस्त्य॑मभि वाव॑शे व इन्द्रा॑य सोमै॑ मदिरं जुहोत ॥९॥
 अध्वर्यवः पय॑साध्व॑र्या गोः सोमै॑भिरीं पृणता भोजमिन्द्र॑म् ।
 वेदा॑हमस्य निभृ॑तं म एतद्वि॑त्सन्तं भूयो॑ यज॑तश्चिकेत ॥१०॥

ádhvavar-

yavaḥ kártanā śrushtīm asmai vāne nípūtaṁ vāna ún na-
 yadhvam | jushāṇó hástyam abhí vāvaśe va índrāya sómam
 madiráṁ juhota || 9 || ádhvaryavaḥ páyasódhar yáthā góḥ
 sómebhir im priṇatā bhojám índram | védāhám asya ní-
 bhrítam ma etád dítsantam bhúyo yajatás ciketa || 10 ||

अध्वर्यवो यो दि॒व्यस्य॑ वस्यो॒ यः पार्थि॑वस्य॒ क्षम्य॑स्य॒ राजा॑ ।
 तमूर्दे॑र न पृणता॒ यवे॑नेन्द्रं सोमै॑भिस्तदपो॒ वो अस्तु॑ ॥११॥
 अ॒स्मभ्यं॑ तद्वसो दानाय॒ राधः॑ समर्थ॑यस्व बहु॒ ते वस॑व्यम् ।
 इन्द्र॑ यच्चि॒त्रं श्रव॑स्या अनु॒ द्यून्बृ॑हद्दे॒म वि॒दथे॑ सुवी॒राः ॥१२॥

ádhvaryavo yó divyásya vásvo yáḥ párthivasya kshámya-
 sya rájā | tám ūrdaram ná priṇatā yávenéndram sómebhis
 tád ápo vo astu || 11 || asmábhyam tád — || 12 ||

(१५) पञ्चदशं सूक्तम्

(१-१०) दशचत्वारस्य सूक्तस्य शौनको यत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ प्र घ्रा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
 त्रिकद्रुकेष्वपि वत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१२॥

15.

Prá ghā nv àsya maható maháni satyá satyásya kára-
 nāni vocam | trīkadrukeshv apibat sutásyāsyá máde áhim
 índro jaghāna || 1 ||

O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

15

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1

अवंशे द्यामस्तभायद्रुहन्तमा रोदसी अपृणदन्तरिक्षम् ।
 स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार ॥२॥
 सद्येव प्राचो वि मिमाय मानैर्वज्रेण खान्यत्तृणन्नदीनाम् ।
 वृथासृजत्पृथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार ॥३॥
 स प्रयोळहृन्परिगत्या दुभीतेर्विश्वमधागायुधमिधे अमौ ।
 सं गोभिरश्वैरसृजद्रथैभिः सोमस्य ता मद इन्द्रश्चकार ॥४॥
 स ई महीं धुनिमेतोररम्णात्सो अस्त्रातृनपारयत्यस्ति ।
 त उत्त्राय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार ॥५॥

avaṁśé dyām astabbhāyad brīhāntam
 ā ródasī aprīṇad antáriksham | sá dhārayad pṛithivīm pa-
 práthae ca sómasya tá máda índraṣ cakāra || 2 || sádmeva
 práco ví mimāya mánair vājrenā khāny atrīṇan nadīnām |
 vṛithāsrijat pathíbhir dīrghayāthaiḥ sómasya tá — || 3 || sá
 pravolhṛín parigátyā dabhīter víṣvam adhāg áyudham iddhé
 agnaú | sám góbbhir áṣvair asrijad ráthebhiḥ só° || 4 || sá īm
 mahīm dhúnim étor aramṇāt só asnātrín apārayat svastí |
 tá utsnāya rayīm abhí prá tasthuh só° || 5 ||

॥२.६॥ सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणानं उपसः सं पिपेष ।
 अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार ॥६॥
 स विद्वाँ अपगोहं कनीनामाविर्भवद्भुदतिष्ठत्परावृक् ।
 प्रति श्रोणः स्थाद्व्यनगंचष्ट सोमस्य ता मद इन्द्रश्चकार ॥७॥

sódāñcam síndhum ariṇān mahitvá vājrenāna ushásah
 sám pipesha | ajaváso javínibhir vivṛiṣcán só° || 6 || sá vid-
 váñ apagohám kanínām āvīr bhāvann úd atishṭhat parā-
 vrík | práti śroná sthād vy ānág acasṭha só° || 7 ||

He establishes heaven in the supportless space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantine bull-dozer, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantine radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7

भिनद्बलमङ्गिरोभिर्गृणानो वि पर्वतस्य दंहितान्यैरत् ।
 रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥
 स्वप्नेनाभ्युप्या नुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
 रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥
 नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वेदेम विदथे सुवीराः ॥१०॥

bhinád

valám āṅgirobhir gṛiṇānó ví párvatasya dṛiṇhitāny airat |
 riṇāg ródhānsi kṛitrīmāny eshām só° ॥ 8 ॥ svāpnēnābhyú-
 pyā cúmurim dhúnim ca jaghántha dásyumu prá dabhítim
 āvaḥ | rambhí cid átra vivide híranyam só° ॥ 9 ॥ nūnām sá
 te práti — ॥ 10 ॥

(१६) षोडशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-८) प्रथमाष्टकं जगती,

(९) नवम्याश्च त्रिष्टुप इन्द्रसी ॥

॥१७॥

प्र वः सुतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे ।
 इन्द्रमजुर्यं जरयन्तमुक्षितं मनाद्युवानमवसे हवामहे ॥१॥
 यस्मादिन्द्राद्बृहत् किं चनेमूने विश्वान्यस्मिन्त्संभृताधि वीर्या ।
 जठरे सोमं तन्वीरु महो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

16.

Prá vaḥ satām jyēsthātamāya sushṭutīm agnāv iva sam-
 idhāné havír bhare | índram ajuryāni jaráyantam ukshi-
 tām sanád yúvānam ávase havāmahe ॥ 1 ॥ yásmād índrād
 bṛihatāḥ kím caném rité víśvāny asmin sámbhṛitádhi vír-
 yā | jaṭhāre sómam tanvī sáho máho háste vājram bhárati
 śīrshāni krátum ॥ 2 ॥

Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss. 8

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss. 9

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 10

16

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil. 1

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head. 2

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्यतेरिन्द्र ते रथः ।
 न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥
 विश्वे ह्यस्मै यजुताये धृष्णवे कृतं भरन्ति वृषभाय सश्वते ।
 वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

ná kshonībhyām paribhvè ta indriyām
 ná samudraih pārvatair indra te rāthah | ná te váiram ānv
 aṣnoti káṣ caná yád āśubhiḥ pātasi yójanā purú || 3 ||
 víśve hy āsmai yajatāya dhr̥ishṇāve krátum bhāranti vṛisha-
 bhāya sáṣcate | vṛishā yajasva havishā vidúshtarah píben-
 dra sómam vṛishabhéna bhānúnā || 4 ||

वृष्णः कोशः पवते मध्व ऊर्मिवृषभाज्ञाय वृषभाय पातवे ।
 वृषणाध्वर्यु वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

vṛishṇah kōṣah pa-
 vate mād̥hva ūrmír vṛishabhānnāya vṛishabhāya pātave |
 vṛishanādhvaryú vṛishabhāso ādrayo vṛishanam sómam vṛi-
 shabhāya sushvati || 5 ||

॥१८॥ वृषा ते वज्रं उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा ।
 वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृणुहि ॥६॥
 प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सर्वनेषु दातृपिः ।
 कुविन्नो अस्य वचसो निबोधिपदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

vṛishā te vāja utá te vṛishā rātho vṛishanā hārī vṛisha-
 bhāny āyudhā | vṛishṇo mād̥asya vṛishabha tvám īṣisha ín-
 dra sómasya vṛishabhāsyā triṇuhi || 6 || prá te nāvam ná
 sāmāne vacasyúvam bráhmaṇā yāmi sávaneshu dádhṛishih |
 kuvín no asyá vácaso nibódhishad índram útsam ná vásu-
 nah sicāmahe || 7 ||

O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificent and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamant weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7

पुरा संवाधाद्भ्या ववृत्स्य नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
 सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥
 नूनं मा ते प्रति वरं जरित्रे दृहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

purā sambādhād abhy ā vavṛitsva no
 dhenúr ná vatsám yávasasya pipyúshī | sakṛít sú te suma-
 tībhiḥ śatakrato sām pátnībhir ná vrīṣhaṇo nasīmahi || 8 ||
 nūnám sá — || 9 ||

(१७) सप्तदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-७) प्रयमादिसप्तर्चा जगती,

(८-९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

११९॥

तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
 विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दंहितान्यैरेयत् ॥१॥
 स भूतु यो ह प्रथमाय धार्यस ओजो मिमानो महिमानमातिरत् ।
 शूरो यो युत्सु तन्वै परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥
 अधोक्ृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरेयः ।
 रथेष्टेन हर्यश्वेन विच्युताः प्र जीरयः सिस्वते सध्र्यक् पृथक् ॥३॥

17.

Tád asmai návyam āṅgirasvād areata śúshmā yád asya
 pratnáthodírate | víšvā yád gotrá sáhasā párivṛitā máde
 sómasya dṛñhitāny árayat || 1 || sá bhūtu yó ha pratha-
 māya dháryasa ójo mínāno mahimānam ātirat | śúro yó yutsú
 tanvām parivyāta śīrshāṇi dyām mahinā práty amuñ-
 cata || 2 || ádhākṛiṇoḥ prathamām vīryām mahád yád asyágre
 bráhmanā śúshmam árayaḥ | ratheshṭhēna háryasvena ví-
 cyutāḥ prá jīráyaḥ sisrate sadhryāk prīthak || 3 ||

May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 9

17

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
 आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ॥४॥
 स प्राचीनान्यर्वतान्हृदोजसाधराचीनमकृणोदुपामपः ।
 अधारयत्पृथिवीं विश्वधायसमस्तभ्रान्मायया द्यामवस्त्रसः ॥५॥

ádhā yó

vísavā bhúvanābhí majmāneśānakṛít prāvayā abhy ávar-
 dhata | ád ródasī jyótishā váhnir átanot sívyan támānsi dú-
 dhitā sám avyayat || 4 || sá prācīnān párvatān dṛiṇhad ója-
 sādharācīnam akṛiṇod apām ápaḥ | ádhārayat prithivīm
 viśvādhāyasam ástabhnān māyāyā dyām avasrásaḥ || 5 ||

॥२०॥ सास्मा अरं ब्राहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदस्स्परि ।
 येनो पृथिव्यां नि किविं शयध्वे वज्रेण हृत्वयवृणक्तुविश्वणिः ॥६॥
 अमाजूरिव पित्रोः सचा सुती समानादा सदस्स्त्वामिये भगम् ।
 कृधि प्रकेतमुप सास्या भर दुद्धि भागं तन्वोऽ येन मामहः ॥७॥

sāsmā áram bāhúbhyām yām pitákṛiṇod viśvasmād á
 janúsho védasas pári | yénā prithivyām ní krivim śayá-
 dhyai vājrena hatvy ávṛiṇak tuvishváṇiḥ || 6 || amājūr iva
 pitróḥ sácā satí samānād á sádasas tvām iye bhágam | kṛi-
 dhí praketaṁ úpa masy á bhara daddhí bhāgām tanvó
 yéna māmāhaḥ || 7 ||

भोजं त्वामिन्द्र वयं हुवेम दुद्धिप्रसिन्द्रापानि वाजान् ।
 अविद्धीन्द्र चित्रया न ऊनी कृधि वृषन्निद्र वस्यसो नः ॥८॥
 नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वेदम विदधे सुवीराः ॥९॥

bhojām tvām indra vayām huvema da-
 dīsh tvām indrápānsi vājān | aviddhīndra citráyā na ūtí
 kṛidhí vṛishann indra vásyaso naḥ || 8 || nūnām sá —
 || 9 ||

He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamantine forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9

(१८) अष्टादशं सूक्तम्

(१-९) नवर्वस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ प्रा॒ता रथो॑ नवो॑ योजि॑ सस्त्रि॒श्वतुर्यु॑गस्त्रि॒कृशः॑ स॒प्तर्श॑मः ।
 द॒शारि॑त्रो मनु॒ष्यः स्व॑र्षाः स इ॒ष्टिभिर्म॑तिभी रं॒ह्यो भू॑त् ॥१॥
 सा॒स्मा अरं॑ प्रथ॒मं स द्वि॑तीयमु॒तो तृ॑तीयं मनु॒पः स हो॑ता ।
 अ॒न्यस्या॑ गर्भ॑म॒न्य ऊ॑ जनन्त॒ सो अ॒न्येभिः॑ सच॒ते जे॒न्यो वृ॑षा ॥२॥

18.

Prātā rātho nāvo yoji sāsniṣ cāturyugas trikaśāḥ sap-
 tāraśmih | dāśāritro manushyāḥ svarshāḥ sā ishtībbhir ma-
 tībhi rānhyo bhūt || 1 || sāsmā āram prathamam sā dvitīyam
 utō tritīyam mānushaḥ sā hōtā | anyāsyā gārbham anyā ū
 jananta sō anyēbhiḥ sacate jēnyo vṛishā || 2 ||

ह॒रि॒ नु कं॑ रथ॒ इन्द्र॑स्य योज॒मायै॑ सू॒क्तेन॒ वच॑सा नवे॒न ।
 मो पु॒ त्वा॒मत्र॑ व॒ह्यो हि वि॒प्रा नि री॑रम॒न्यज॑मानासो अ॒न्ये ॥३॥

hārī nū kam
 rātha indrasya yojam āyāi sūktēna vācasā nāvena | mó shū
 tvām ātra bahāvo hī viprā nī rīraman yājamānāso anyē
 || 3 ||

आ द्वाभ्यां॑ ह॒रिभ्या॑मिन्द्र या॒ह्या च॒तुर्भि॑रा षड्वि॒हूय॑मानः ।
 आ॒ष्टाभिर्द॑शभिः सोम॒पेय॑म॒यं सु॒तः सु॑मख॒ मा मृ॑धस्वः ॥४॥
 आ वि॒ंशत्या त्रि॑ंशता या॒ह्यर्वा॑डा च॒त्वारि॑ंशता ह॒रिभि॑र्यु॒जानः॑ ।
 आ प॑ञ्चा॒शता॑ सु॒रथे॑भि॒रिन्द्रा॑ ष॒ष्ट्या स॑प्त॒त्या सोम॒पेय॑म् ॥५॥

ā dvābhyām hāribhyām indra yāhy ā catūrbhir ā shad-
 bbhir hūyāmānaḥ | āshtābhir daśābhiḥ somapēyam ayām
 sutāḥ sumakha mā mṛidhas kaḥ || 4 || ā viṁsatyā triṁśatā
 yāhy arvān ā catvāriṁśatā hāribhir yujānāḥ | ā pañcāśatā
 surāthebhir indrā shashtyā saptatyā somapēyam || 5 ||

In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind'. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun's brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5

॥२२॥

आशीत्या नवत्या याह्यर्वाडा शतेन हरिभिरुह्यमानः ।
 अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥
 मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
 पुरुत्रा हि विहव्यो बभूथास्मिज्ज्वर सवने मादयस्व ॥७॥
 न म इन्द्रेण सख्यं वि योपदस्मभ्यमस्य दक्षिणा दुहीत ।
 उप ज्येष्ठे वरुथे गभस्तौ प्रायेप्रये जिगीवांसः स्याम ॥८॥
 नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

āśītyā navatyā yāhy arvān ā śatēna hāribhir uhyānā-
 nah | ayām hī te śunāhotreshu sōma īndra tvāyā pāri-
 shikto mādāya || 6 || māma brāhmendra yāhy āchā vīśvā hārī
 dhurī dhishvā rāthasya | purutrā hī vibāvyo babhūthāsmīn
 chūra sāvane mādayasva || 7 || nā ma īndreṇa sakhyām vī
 yoshad asmābhyam asya dākshinā duhīta | ūpa jyēsthē
 vārūthe gābhastau prāyē-prāye jigīvānsaḥ syāma || 8 || nū-
 nām sā — || 9 ||

(१९) एकोनविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥

अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
 यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दुधे ब्रह्मण्यन्तश्च नरः ॥१॥
 अस्य मन्दानो मध्यो वज्रहस्तोऽहिमिन्द्रो अणोवृत्तं वि वृश्वत् ।
 प्रयद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

19.

Āpāyy asyāndhaso mādāya mānīṣiṇaḥ suvānāsya prā-
 yasāḥ | yāsmīn īndraḥ pradivi vāvṛidhānā ōko dadhē brah-
 manyāntaḥ ca nāraḥ || 1 || asyā mandānó mādhyo vājrahastó
 'him īndro aṇovṛitaṁ vī vṛiṣeat | prā yād vāyo nā svāsa-
 rāṇy āchā prāyānsi ca nadīnām cakramanta || 2 ||

Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation. 6

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations. 7

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

19

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes. 1

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamant determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests. 2

स माहि॑न् इन्द्रो॑ अ॒र्णो॑ अ॒पां प्रै॑रयदहिहाच्छा॑ समुद्रम् ।
 अ॒र्जन॑यत्सूर्यं॑ वि॒ददा॑ अ॒क्तुना॑ह्ना॒ व॒युना॑नि साधत् ॥३॥
 सो अ॒प्रती॑नि॒ मन॑वे पुरु॒णीन्द्रो॑ दाशहा॒शुषे॑ हन्ति वृ॒त्रम् ।
 स॒द्यो यो नृ॑भ्यो अत॒साय्यो॑ भू॒त्पस्पृ॑धानेभ्यः॒ सूर्य॑स्य सा॒तौ ॥४॥
 स सु॒न्वत॑ इन्द्रः॒ सूर्य॑मा दे॒वो रि॑णञ्ज॒र्त्याय॑ स्त॒वान् ।
 आ यद्व॑यि॒ गुह॑दवद्यमस्मै॒ भर॑दंशं नैत॑शो दश॒स्यन् ॥५॥

sá málhina

índro árño apám prairayat ahibhāchā samudrām | ájanayat
 sūryam vidád gā aktúnālmām vayúnāni sādhat || 3 || só
 apratīni mánave purúṇíndro dāṣad dāśúshe hānti vṛitrām |
 sadyó yó nṛibhyo atasāyyo bhūt paspridhānébhyah sūrya-
 sya sātāu || 4 || sá sunvatá índrah sūryām á devó riṇaṇ
 mártiāya stavān | á yád rayīm guhádavadyam asmai bhá-
 rad ānśam náitašo daśasyān || 5 ||

॥२४॥ स र॑न्धयत्स॒दिवः॑ सार॑थये शु॒ष्णम॑शुषं॒ कुर्य॑वं कु॒त्साय॑ ।
 दि॒वोदा॑साय नव॒तिं च॑ नवेन्द्रः॒ पुरो॑ व्यै॒रच्छ॑म्बरस्य ॥६॥
 ए॒वा ते॑ इन्द्रोच॑र्यमहेम श्रव॒स्या न॑ त्मना॒ वाज॑र्यन्तः ।
 अ॒श्याम॑ तत्सा॒प्तमा॑शुषाणा न॒नमो॑ वध॒रदे॑वस्य पी॒योः ॥७॥
 ए॒वा ते॑ गृत्सम॒दाः शू॒र म॑न्माव॒स्यवो॑ न व॒युना॑नि तक्षुः ।
 ब्र॒ह्मण्य॑न्त इन्द्र ते नवी॒य इष॑मूर्जं सु॒क्षितिं॑ सु॒म्नम॑शुः ॥८॥
 नू॒ने सा ते॑ प्र॒ति वरं॑ ज॒रित्रे॑ दु॒हीय॑दिन्द्र दक्षिणा म॒घोनी॑ ।
 शि॒क्षा स्तो॑तृभ्यो मा॒ति ध॒ग्भगो॑ नो बृ॒हद॑देम वि॒दथे॑ सु॒वीराः॑ ॥९॥

sá randhayat sadívali sārathaye śúshṇam aśúsham kú-
 yavam kútsāya | dívodāsāya navatīm ca nāvéndrah púro vy
 àirac chānbarasya || 6 || evā ta indrocātham ahema śrava-
 syā ná tmānā vājáyantaḥ | aśyāma tát sáptam āśushāṇā
 nanámo vādhar ádevasya pīyóḥ || 7 || evā te grītsamadāḥ
 śūra mánināvasyávo ná vayúnāni takshuḥ | brahmanyānta
 índra te nāvīya ísham ūrjam sukshhitīm sumnām aśuḥ || 8 ||
 nūnām sá — || 9 ||

That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presenter of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificent learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendants. 9

(२०) विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-२, ४-९) प्रथमाद्विती-
ययोर्ऋचोश्चतुर्थ्याद्विचद्वयस्य च त्रिष्टुप्, (३) तृतीयायाश्च विराड्‌रूपा छन्दसी ॥

॥२५॥

वयं ते वयं इन्द्र विद्धि पु णः प्र भरामहे वाजयुर्न रथम् ।
 विपन्यवो दीध्यतो मनीषा सुम्रमियक्षन्तस्त्वावतो नन् ॥१॥
 त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान् ।
 त्वमिनो दाशुषो वरुतेत्थाधीरभि यो नक्षति त्वा ॥२॥

20.

Vayām te vāya indra viddhī shú ṇaḥ prā bharāmahe
 vājayūr nā rātham | vipanyāvo dīdhyato manīṣā sumnām
 īyakshantas tvāvato nṛn || 1 || tvām na indra tvābhir ūtī
 tvāyató abhishtīpāsi jānān | tvām inó dāśúṣho varūtétthā-
 dhīr abhī yó nākshati tvā || 2 ||

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता ।
 यः शंसन्तं यः शशमानमृती पचन्तं च स्तुवन्तं च प्रणेषत् ॥३॥
 तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शशदुश्च ।
 स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः ॥४॥
 सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन् ।
 मुष्णन्नुषसः सूर्येण स्तवानश्वस्य चिच्छिश्नथत्पूर्याणि ॥५॥

sá no yúvëndro johútrah
 sákhā śivó narām astu pātā | yāḥ śānsantaṁ yāḥ ṣaṣamā-
 nām ūtī pācantaṁ ca stuvantaṁ ca praṇēṣhat || 3 || tām n
 stushat indraṁ tāṁ grīṇīṣhe yāsmīn purā vāvṛidhūḥ śāṣa-
 dūṣ ca | sá vāsvaḥ kāmam pīparad iyānó brahmaṇyató nū-
 tanasyāyóḥ || 4 || só āṅgirasām ucāthā jujushvān brāhmaṇā tū-
 tōd indro gātūm iṣṇān | muṣṇānm ushāsaḥ sūryeṇa sta-
 vān āṣnasya cic chishnathat pūrvyāṇi || 5 ||

We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5

॥२६॥ म हं श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दुस्सतमः ।
 अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्वासस्य स्वधावान् ॥६॥
 स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दुरो दासीरैरयद्वि ।
 अजनयन्मनवे क्षामपथ्य सत्रा शंसं यजमानस्य तूतोत् ॥७॥

sá ha śrutā indro náma devā ūrdhvó bhuvan mánushe
 dasmátamah | áva priyám arśasānāsya sāhvāñ chíro bharad
 dāsāsya svadhāván || 6 || sá vṛtrahéndrah kṛishṇāyonīḥ pu-
 raṁdaró dāsīr airayad ví | ájanayan mánave kshám apās
 ca satrá śānsam yájamānasya tūtót || 7 ||

तस्मै तवस्यमनु दायि सत्रेन्द्राय देवेभिरर्णसातो ।
 प्रति यदस्य वज्रं बाह्वोर्धुर्हृत्वी दस्यूपुर आयसीर्नि तारीत् ॥८॥
 नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

tāsmāi tavasyām
 ānu dāyi satréndrāya devébhir ārṇasātau | prāti yād asya
 vājram bāhvór dhúr hatvī dāsyūn pūra āyasīr ní tārit || 8 ||
 nūnām sá — || 9 ||

(२१) एकविंशं सूक्तम्

(१-६) पङ्क्त्यास्य सूक्तस्य शौनको गुत्समद ऋषिः । इन्द्रो देवता । (१-५) प्रथमादि-
 पञ्चर्वा जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजिते उर्वराजिते ।
 अश्वजिते गोजिते अञ्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥१॥

21.

Viśvajīte dhanajīte svarjīte satrājīte nṛjīta urvarājīte |
 aśvajīte gojīte abjīte bharéndrāya sómam yajatāya harya-
 tām || 1 ||

May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malacious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वङ्गये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

abhibhúve 'bhibhaṅgāya vanvaté 'shālḥāya sáha-
mānāya vedhāse | tuvigraṇe válmaye duṣṭārítave satrásāhe
náma índrāya vocata || 2 ||

सत्रासाहो जनभक्षो जनसहस्यवनो युध्मो अनु जोषमुक्षितः ।
वृतचयः सहुरिर्विक्षारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

satrásāhó janabhakshó janamsa-
hās cyāvano yudhmó ánu jósham ukshitáḥ | vṛitamcayáḥ
sáhurir vikshv āritá índrasya voeam prá kṛitāni vīryā || 3 ||

अनानुदो वृषभो दोधतो वधो गम्भीर क्रुष्वो असमष्टकाव्यः ।
रध्रचोदः श्रथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत् ॥४॥

anānudó vrishabhó dódhato vadhó gambhīrá ṛishvó ásam-
asṭakāvyáḥ | radhracodáḥ ṣnāthano vilitás prithúr índrah
suyajñá ushásah svār janat || 4 ||

यज्ञेन गातुमृरो विविद्रे धियो हिन्याना उशिजो मनीषिणः ।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्याना द्रविणान्याशत ॥५॥
इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोष रयीणामरिष्टिं तनूनां स्वाज्ञानं वाचः सुदिनत्वमहाम् ॥६॥

yajñéna gātúm aptúro vi-
vidrire dhíyo hinvāná usṛjo manīṣīṇaḥ | abhisvárā nishádā
gá avasyáva índre hinvāná dráviṇāny āśata || 5 || índra śré-
shṭhāni dráviṇāni dhehi cīttim dākshasya subhagatvām
asmé | pósham rayīṇām árishṭim tanúnām svādmānam vā-
cāḥ sudinatvām áhnām || 6 ||

May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificent, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6

(२२) द्वाविंशं सूक्तम्

(१-४) चतुर्वचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१) प्रथमर्च अष्टिः, (२-४)

द्वितीयादितृचस्य चातिशक्वरी, (४) चतुर्थ्या अष्टिर्वा छन्दसी ॥

॥२८॥ त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृप्तसोममपिवद्भिष्णुना सुतं यथावशत् ।
 स ई ममाद् महि कर्म कर्तवे महामुरुं सैनं सश्वदेवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

22.

Trikadrukeshu mahishó yāvāṣiraṃ tuviśuśmas tṛipāt
 sómam apibad vishṇuna sutám yáthāvaśat | sá īm mamāda
 máhi kárma kártave mahām urúm sainam saścad devó de-
 vām satyām índram satyá índuh || 1 ||

अध त्विषीमाँ अभ्योजसा क्रिविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
 अधत्तान्यं जठरे प्रेमरिच्यत सैनं सश्वदेवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

ádha tvíshīmāñ abhy
 ójasā krívim yudhábhavad á ródasī aprīṇad asya majmánā
 prá vāvṛidhe | ádhattānyām jāthāre prēm aricyata sainam
 — || 2 ||

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
 दाता राधः स्तुवते काम्यं वसु सैनं सश्वदेवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

sākám jātáh krátunā sākám ójasā vavakshitha sā-
 kám vṛiddhó vīryaīḥ sāsabír mṛídhō vícarshanīḥ | dātā rá-
 dha stuvaté kāmyaṃ vāsu saīnam — || 3 ||

Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3

तव त्यन्नयं नृतोऽप इन्द्र प्रथमं पूर्य दिवि प्रवाच्यं कृतम् ।
 यदेवस्य शर्वसा प्रारिणा असु रिणन्नपः ।
 भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिपम् ॥४॥

táva tyán nár-
 yam nṛitó 'pa indra prathamám pūrvyám diví pravācyam
 kṛitām | yád devāsya śávasā prāriṇā ásum riṇánn apáh |
 bhúvad víśvam abhy ádevam ójasā vidád ūrjam śatákratur
 vidád ísham || 4 ||

(२३) त्रयोविंशं सूक्तम्

(१-१९) एकोनविंशत्युच्यते सूक्तस्य शौनको गृत्समद ऋषिः । (१, ५, ९, ११, १७, १९)

प्रथमापञ्चमीनवम्येकादशीसप्तदश्येकोनविंश्यां ब्रह्मणस्पतिः, (२-४, ६-८, १०,

१२-१६, १८) द्वितीयादिपञ्चादितृचयोर्दशम्या द्वादश्यादिपञ्चानामष्टादश्याश्च

बृहस्पतिर्देवते । (१-१४, १६-१८) प्रथमादिचतुर्दश्यां षोडश्यादितृचम्य च

जगती, (१५, १९) पञ्चदश्येकोनविंश्याश्च त्रिष्टुप् छन्दसी ॥

॥२९॥

गुणानां त्वा गुणपतिं हवामहे कविं कवीनामुपमश्र्वस्तमम् ।
 ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः श्रुण्वन्नृतिभिः सीद सादनम् ॥१॥
 देवाश्रिते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
 उक्ता इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥
 आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथंमृतस्य तिष्ठसि ।
 बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिर्दे स्वर्विदम् ॥३॥

23.

Gaṇānām tvā gaṇāpatim havāmahe kavīm kavīnām upa-
 māśravastamam | jyeshṭharājam bráhmanām brahmaṇas pata
 ā naḥ śṛiṇvānn ūtībhiḥ sīda sādānam || 1 || devāḥ cit te
 asurya prācetaso brīhaspate yajñīyam bhāgām ānaśuḥ |
 ukṭā iva sūryo jyótishā mahó víśveshām ij janitā bráhma-
 nām asi || 2 || ā vibādhyā parirāpas tāmānsi ca jyótishman-
 tam rátham rítasya tishṭhasi | brīhaspate bhīmám amitra-
 dāmbhanam rakshohānam gotrabhīdam svarvīdam || 3 ||

That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us. 4

23

We invite you, supreme Lord, suprascient amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections. 1

Through your favours, even the benevolent Nature's bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge. 2

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss. 3

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
 ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥४॥
 न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
 विश्वा इदस्माद्धरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

sunī-

tībhir nayasi trāyase jānam yās tūbhyam dāśān ná tām áňho
 aṣnavat | brahmadvīśhas tāpano manyumír asi brīhaspate
 máhi tát te mahitvanám || 4 || ná tām áňho ná duritām kútaś
 caná nārātayas titirur ná dvayāvīnaḥ | víśvā íd asmād dhva-
 ráso ví bādhase yām sugopā rākshasi brahmaṇas pate
 || 5 ||

॥३०॥ त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।
 बृहस्पते यो नो अभि ह्वरो दुधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥६॥
 उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
 बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥
 त्रातारं त्वा तनूनां हवामहेऽवस्पर्तधिवक्तारमस्मयुम् ।
 बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुभ्रमुन्नशन् ॥८॥
 त्वया व्यं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
 या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनम्रसः ॥९॥

tvām no gopāḥ pathikṛīd vicakṣhaṇās tāva vratāya
 matībhir jarāmahe | brīhaspate yó no abhí hváro dadhé
 svā tām marmarta duchúna hārasvatī || 6 || utá vā yó no
 marcáyād ánāgaso 'rātīvā mārtaḥ sānukó vṛīkaḥ | brīhas-
 pate āpa tām vartayā pathāḥ sugām no asyaí devāvītaye
 kṛidli || 7 || trātāram tvā tanūnām havāmahé 'vaspartar
 adhivaktāram asmayūm | brīhaspate devanído ní barhaya
 má durévā úttaram sumnām ún naśan || 8 || tváyā vayām
 suvrīdhā brahmaṇas pate spārhā vásu manushyā dadīmaḥ |
 yā no dūre talīto yā árātayo 'bhí sánti jambháyā tá anap-
 nāsah || 9 ||

With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despites knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme. 4

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord suprascent defend and protect, for you drive away from him all that is treacherous and injurious. 5

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme. 6

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment. 7

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you. 8

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions. 9

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥१०॥

॥३१॥ अनानुदो वृषभो जग्मिराहुव निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋण्या ब्रह्मणस्पत उग्रस्य चिदमिता वीळुहृषिणः ॥११॥
अदेवेन मनसा यो रिष्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥१२॥

tvāyā vayām uttamām dhīmahe vāyo brīhas-
pate pāprinā sāsninā yujā | mā no duḥśānsō abhidipsūr
īṣata prā suśānsā matībhis tārishmaḥi || 10 ||

anānudó vṛishabhó jágmir āhavām nīṣṭaptā śātrum
prītanāsu sāsaḥiḥ | āsi satyā ṛiṇayā brahmanas pata ugrā-
sya cid damitā viḷuharshīṇaḥ || 11 || ādevena mānasā yó ri-
shanyāti śāsām ugró mānyamāno jīghāṁsati | brīhaspate
mā prānak tāsyā no vadhó ní karma manyūṁ durévasya
śārdhataḥ || 12 ||

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनधनम् ।
विश्वा इदुर्यो अभिदिप्स्योऽसु मृग्रो बृहस्पतिर्वि ववर्हा रथो इव ॥१३॥
तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तकृष्व यदसत्त उक्थ्यं बृहस्पते वि परिप्रापो अर्दय ॥१४॥
बृहस्पते अति यदुर्यो अर्हदियुमद्विभाति क्रतुमञ्जनेषु ।
यदीदयच्छवस क्रतुप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥

bhāreshu hāvyo nāmasopasādyo gānta vā-
jeshu sānitā dhānam-dhanam | vīṣvā īd aryó abhidipsvó
mrīdho brīhaspátir ví vavarha ráthan iya || 13 || téjishṭhayā
tapaní rakshāsas tapa yé tva nidé dadhiré dṛishtāvīryam |
āvis tát kṛishva yád āsat ta ukthyām brīhaspate ví pari-
rápo ardaya || 14 || brīhaspate āti yád aryó ārhād dymād
vibhāti krátumaj jāneshu | yád dīdāyae dhāvasa rītaprajāta
tād asmāsu dráviṇam dhehi citrām || 15 ||

May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascient, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15

३२२॥

मा नः स्तेनेभ्यो ये अभि बृहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

mā na stenébhyo yé abhí druhás padé nirāmīṇo ripávó
'mēshu jāgrīdhūh | á devānām óhate ví vrāyo hṛidí brī-
haspate ná parāh sāmno viduh ॥ 16 ॥

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्सान्नःसाम्नः कविः ।
स ऋणचिदृण्या ब्रह्मणस्पतिर्द्रुहो हुन्ता म॒ह ऋतस्य धर्तरि ॥१७॥

viśvebhyo hí tvā
bhūvanebhyas pári tváshtājanat sāmnaḥ-sāmnaḥ kavīḥ | sá
ṛiṇacíd riṇayā bráhmaṇas pátir druhó hantā mahá ṛitásya
dhartári ॥ 17 ॥

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौल्यो अर्णवम् ॥१८॥

táva śriyó vy ājihīta párvato gávām gotrām
udásrijo yád aṅgirah | índrena yujá támasā párivṛitam brī-
haspate nír apām aubjo arṇavām ॥ 18 ॥

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

bráhmaṇas pate
tvām asyá yantá sūktásya bodhi tánayaṁ ca jinva | viśvaṁ
tád bhadram yád ávanti devá brīhád vadema — ॥ 19 ॥

O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-supreme, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 19

(२४) चतुर्विंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृन्तमद ऋषिः । (१-१०) प्रथमर्वो दशम्यश्च बृहस्पतिः,
 (२-९, ११, १३-१६) द्वितीयाष्टष्टानामेकादश्याख्योदश्यादितसृणाश्च ब्रह्मणस्पतिः, (१२) द्वाद-
 श्याश्चेन्द्राब्रह्मणस्पती देवताः । (१-११, १३-१५) प्रथमायेकादशर्चा त्रयोदश्यादितृचस्य
 च जगती. (१२, १६) द्वादशीषोडश्याश्च त्रिष्टुप् छन्दसी ॥

॥१॥ सेमामविहि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
 यथा नो मीढ्वान्तस्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥
 यो नन्त्वान्यनमन्त्योजसोतादर्दमन्युना शम्बराणि वि ।
 प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशहसुमन्तं वि पर्वतम् ॥२॥

24.

Sémām aviddhi prābhṛtiṁ yá īśishe 'yā vidhema ná-
 vaya mahā girā | yāthā no mīdhvān stāvate sákhā táva
 brīhaspate sīśhadbhā sōtā no matīm || 1 || yó nāntvāny āna-
 man ny ōjasotāḍardar manyúnā śāmbarāṇi ví | prācyāva-
 yad ácyutā bráhmaṇas pátir á cáviśad vāsumantam ví pārv-
 vatam || 2 ||

तद्देवानां देयतमाय कर्त्तुमश्रद्धन्ब्रह्मव्रदन्त वीळिता ।
 उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥
 अश्मांस्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसार्तुणत् ।
 तमेव विश्वे पपिरे स्वर्दशो बहु साकं सिसिचुल्लसमुद्रिणम् ॥४॥

tād devānām devātamāya kártvam āśrathnan
 drīlḥāvradanta vīlītā | ūd gā ājad ābhinad bráhmaṇā valāni
 āgūhat támo vy ācakshayat svāḥ || 3 || āśmāsyam avatām
 bráhmaṇas pátir mādhdhāram abhí yām ōjasātrīṇat | tām
 evā vīśve papire svardīśo bahú sākām sisicūr ūtsam udrí-
 ñam || 4 ||

Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom. 1

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom. 2

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine. 3

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar. 4

सन्ता ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

sānā tā kā cid bhūvanā bhāvītvā mādbhīḥ śarād-
bhir dūro varanta vaḥ | āyatantā carato anyād-anyad id
yā cakāra vayūnā brāhmaṇas pātiḥ || 5 ||

॥२॥ अभिनश्न्तो अभि ये तमान्शुनिधिं पणीनां पंगमं गुहा हितम् ।
ते विद्वांसः प्रतिचक्ष्यावृता पुनर्यत उ आयन्तदुर्दीयुराविशम् ॥६॥
ऋतावानः प्रतिचक्ष्यावृता पुनरात आ तस्थुः कवयो महस्पथः ।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम् ॥७॥

abhinākshanto abhi yé tām ānaśūr nidhīm paṇīmām pa-
ramām guha hitām | té vidvāṁsaḥ pratīcākshyāñṛitā pūnar
yāta u āyan tād ūd īyur avīṣam || 6 || ṛitāvānaḥ pratīcā-
kshyāñṛitā pūnar āta ā tasthuh kavāyo mahās pathāḥ | té
bāhūbhyām dhamitām agnīm āsmani nākiḥ śhó asty āraṇo
jahūr hī tām || 7 ||

ऋतयेन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वेना ।
तस्य साध्वीरिषयो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥८॥
स सैनयः स विनयः पुरोहितः स मुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

ṛitājyena kshipréṇa brāhmaṇas pātir
yātra vāshtī prā tād aṣnoti dhānvanā | tāśya sādhvīr īshavo
yābhir āsyati nṛicākshaso dṛīśāye kārṇayonayah || 8 || sā
saṁnayāḥ sā vinayāḥ puróhitah sā sūsttutah sā yudhī
brāhmaṇas pātiḥ | cākshmó yād vājam bhārāte matī dhā-
nād ít sūryas tapati tapyatūr vṛithā || 9 ||

For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in the conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

vibhú prabhú

prathamám mehánāvato bṛhaspáteḥ suvidātrāṇi rādhyā ।
imā sātāni venyāsya vājino yéna jānā ubháye bhuñjate
vīṣaḥ ॥ 10 ॥

॥३॥ योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शर्वसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्रमिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

yó 'vare vṛjāne viśvāthā vibhúr mahām u raṇvāḥ śá-
vasā vavákshitha | śá devó devān prāti paprathé prithú
vīśvéd u tá paribhúr bráhmaṇas pátiḥ ॥ 11 ॥ vīṣvaṃ sa-
tyām maghavānā yuvór íd āpaṣ caná prá minanti vratām
vām | áchendrābrahmaṇaspatī havír nó 'nnaṃ yújeva vā-
jínā jigātam ॥ 12 ॥

उताशिष्टा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीलुद्वेषा अनु वशं ऋणमादुदिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शर्वसासरत्पृथक् ॥१४॥

utāśishthā ānu śṛiṇvanti váhnayaḥ sa-
bhéyo vípro bharate matí dhánā | vīludvéshā ānu vāṣa ri-
nām ādadīḥ śá ha vājī samithé bráhmaṇas pátiḥ ॥ 13 ॥
bráhmaṇas páter abhavad yathāvaśām satyó manyúr máhi
kármā karishyatāḥ | yó gā udājat śá divé ví cābhajan ma-
híva rītiḥ śávasāsarat prīthak ॥ 14 ॥

The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascent, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascent, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascent becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽयं वयस्वतः ।
 वीरेषु वीराँ उप पृङ्क्षि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवाम् ॥१५॥
 ब्रह्मणस्पते त्वमस्य युन्ता सुक्तस्य बोधि तनयं च जिन्य ।
 विश्वं तद्भद्रं यदयन्ति देवा बृहद्देम विदथे सुवीराः ॥१६॥

bráhmaṇas pate suyá-
 masya viśvāhā rāyāḥ syāma rathyò váyasvataḥ | vīréshu
 vīráñ úpa pṛiṇdhi nas tvám yád īśāno bráhmaṇā véshi me
 hávam || 15 || bráhmaṇas pate tvám asya — || 16 ||

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य शौनको गृन्तमद कविः । ब्रह्मणस्पतिर्देवता । अगती छन्दः ॥

इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शशुवद्रातहव्य इत् ।
 जातेन जातमति स प्र सर्सते ययं युजं कृणुते ब्रह्मणस्पतिः ॥१॥
 वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्वोधति त्मना ।
 तोकं च तस्य तनयं च वर्धते ययं युजं कृणुते ब्रह्मणस्पतिः ॥२॥
 सिन्धुर्न क्षोदुः शिमीवाँ ऋघायतो वृषेव वध्रीरभि वप्रयोजसा ।
 अग्नेरिव प्रसितिर्नाह वर्तवे ययं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

25.

Indhāno agnīm vanavad vanushyatāḥ kṛitābrahmā sū-
 suvad rātāhavya it | jātēna jātām āti sā prā sarsrite yām
 -yam yūjam kṛiṇutē bráhmaṇas pátih || 1 || vīrébhir vīrān
 vanavad vanushyató góbhī rayīm paprathad bódhati tmánā |
 tokām ca tāsya tánayam ca vardhate yām-yam — || 2 ||
 síndhur ná kshódah śimivāñ ṛighāyató vṛisheva vādhrīr
 abhī vashṭy ójasā | agnér iva prásitir náha vārtave yām
 -yam — || 3 ||

O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

25

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy's warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3

तस्मा अर्षन्ति दिव्या असृश्वतः स सत्वभिः प्रथमो गोषु गच्छति ।
 अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥४॥
 तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरुणि ।
 देवानां सुप्ते सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

tāsmā arshanti divyā asaścātaḥ sā sātvaभिः
 prathamó góshu gachati | ánibhṛishta-tavishir hantya ójaśā
 yām-yam — ॥ 4 ॥ tāsmā íd víṣve dhunayanta síndhavó 'chi-
 drā śárma dadhire purāṇi | devānām sumné subhágaḥ sā
 edhate yām-yam — ॥ 5 ॥

(२६) षड्विंशं सूक्तम्

(१-४) चतुर्वेदस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥५॥

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निदेवयन्तमभ्यसन् ।
 सुप्रावीरिद्वनवत्पुत्सु दुष्टरं यज्वेदयज्योर्वि भजति भोजनम् ॥१॥
 यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।
 हविष्कृणुष्व सुभगो यथासंसि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥
 स इज्जनेन स विशा स जन्मना स पुत्रेर्वाजं भरते धना नृभिः ।
 देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

26.

Rijúr íc chánsō vanavad vanushyató devayānm íd áde-
 vayantam· abhy ásat | suprávīr íd vanavat pṛitsú dushtá-
 ram yájvéd áyajyor ví bhajāti bhójanam ॥ 1 ॥ yájasva víra
 prá vihi manāyató bhadram mánah kṛiṇushva vṛitratúrye |
 havish kṛiṇushva subhágo yáthásasi bráhmaṇas páter áva
 ā vṛiṇīmahe ॥ 2 ॥ sá íj jānena sá viṣā sá jānmanā sá pu-
 traír vájam bharate dhánā nṛibhiḥ | devānām yáh pitáram
 ávivāsatī śraddhámanā havishā bráhmaṇas pátim ॥ 3 ॥

Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

26

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones, acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3

यो अस्मै हव्यैर्घृतवद्भिरविधृत्य तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुच्यतीमंहसो रक्षती रिषोऽहोश्चिदस्मा उरुचक्रिर्द्धुतः ॥४॥

yó

asmai havyaír ghṛitāvadbhir ávidhat prá táṁ prácā nayati
bráhmaṇas pátiḥ | urushyátim áṁhaso rákshatī rishō 'ñhós
cid asmā urucákrir ádbhutaḥ || 4 ||

(२७) सप्तविंशं सूक्तम्

(१-१७) समदर्शस्यस्य सूक्तस्य गृत्समदो गार्त्समदः क्रूरो वा ऋषिः । आदित्या देवताः । विष्णु उन्द्रः ॥

॥६॥ इमा गिर आदित्येभ्यो घृतसूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥
इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुपन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥
त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥
धारयन्त आदित्यासो जगत्स्या देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

27.

Ima gīra ādityébhyo ghṛitāsnūḥ sanād rājabhyo juhvā
juhomi | śṛiṇótu mitró aryamā bhāgo nas tuvijāto vāruṇo
dāksho āṁśaḥ || 1 || imāṁ stōmaṁ sákratavo me adyā mitró
aryamā vāruṇo jushanta | ādityāsaḥ śúcayo dhārapūtā ávri-
jinā anavadyā árishtāḥ || 2 || tā ādityāsa urāvo gabhīrā ádab-
dhāso dípsanto bhūryakshāḥ | antāḥ paśyanti vṛijinóta
sādhú sārvaṁ rājabhyaḥ paramā cid ānti || 3 || dhārayanta
ādityāso jāgat sthā devā víśvasya bhúvanasya gopāḥ | dīr-
ghādhiyo rákshamāṇā asuryāṁ rītāvānaḥ cáyamānā riṇāni
|| 4 ||

The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificent and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

27

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,—they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature's debts. 4

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

vidyām ādityā āvaso vo asyā yād aryaman bhayā ā
cin mayobhú | yushmākam mitrāvaruṇā prāṇītau pári śvá-
bhreva duritāni vṛijyām || 5 ||

॥७॥ सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छेता नो दुष्परिहन्तु शर्म ॥६॥
पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगोभिः ।
ब्रह्मन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

sugó hí vo aryaman mitra pānthā anṛiksharó varuṇa
sādhúr āsti | tēnādityā ādhi vocatā no yāchatā no dushpa-
rihāntu śarma || 6 || pípartu no áditī rájaputrāti dvéshānsya
aryamā sugébhiḥ | bṛihán mitrásyā várūṇasya śármópa
syāma puruvírá árishtāḥ || 7 ||

तिस्रो भूमीर्धारयन्त्रीरुत वृन्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या माहि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥८॥
त्री रौचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसो ऋजवे मर्त्याय ॥९॥

tisró bhúmīr dhārayan trīṇī
utá dyūn trīṇi vratā vidáthe antár eshām | ṛitēnādityā
māhi vo mahitvām tát aryaman varuṇa mitra eāru || 8 ||
trī rocanā divyā dhārayanta hiranyáyāḥ śúcayo dhārapū-
tāḥ | āsvapnajo animishā ādabdhā uruśānsā ṛijāve mártiyāya
|| 9 ||

May I be conscious, O sons (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord's grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God's grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्य शरदो विचक्षेऽश्यामायूषि सुधितानि पूर्वा ॥१०॥

tvām viśveshāṃ varuṇāsi rājā yé ca devā asura yé
ca mārtaḥ | śatām no rāsva śarādo vicākṣhe 'cyāmāyūṃshi
súdhitāni pūrvā ॥ 10 ॥

॥८॥

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्यो चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥
यो राजभ्य कृतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

nā dakṣhiṇā ví cikite ná savyā ná prācīnam ādityā
nótā paścā | pākya cid vasavo dhīryā cid yushmānīto ābha-
yam jyótir aśyām ॥ 11 ॥ yó rājabhya ritanibhyo dadāṣa
yām vardhāyanti puṣṭāyaś ca nītyāḥ | sá revān yāti pra-
thamó rāthena vasudāvā vidātheshu praśastāḥ ॥ 12 ॥

शुचिरपः सुयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराय आदित्यानां भवति प्रणीतो ॥१३॥
अदिते मित्र वरुणोत मृळ यदो वयं चक्रुमा कच्चिदार्गः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिखाः ॥१४॥

śúcir

apāḥ sūyávaśā ādabdhā ūpa ksheti vṛiddhāvayāḥ suvīraḥ |
nākish tāṃ ghnanty āntito ná dūrād yā ādityānām bhā-
vati prāṇītau ॥ 13 ॥ ādite mītra varuṇotā mṛṇa yād vo va-
yam cakrimā kāc cid āgaḥ | urv aśyām ābhayam jyótir in-
dra mā no dīrghā abhī naśan tāmistrāḥ ॥ 14 ॥

O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificent and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain unmolested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14

उ॒भे अ॒स्मै पी॒पयतः॑ स॒मीची॑ दि॒वो वृ॒ष्टिं सु॒भगो॑ नाम॒ पु॒ष्यन् ।
 उ॒भा क्ष॒यावा॒ज्यन्था॑ति पृ॒त्स्माव॑र्धो भवतः साधू॒ अ॒स्मै ॥१५॥
 या वो मा॒या अ॒भिद्रु॑हे यजत्राः पाशा आदित्या रि॒पवे॑ वि॒चृत्ताः ।
 अ॒श्वीव॑ ताँ अति॒ येषु॑ रथेनारि॒ष्टा उ॒रावा॑ श॒र्मन्त्याम॑ ॥१६॥
 माहं म॒घो॒नो वरु॑ण प्रियस्य भूरिदा॒न्न आ वि॑दुं शू॒नमा॑पेः ।
 मा रा॒यो राज॑न्त्सुयमा॒दव॑ स्थां बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः ॥१७॥

ubhé asmai

pīpayataḥ samīcī divó vṛisṭīm subhāgo nāma pūshyan |
 ubhā kshāyāv ājāyan yāti pritsūbhāv ārdhau bhavataḥ
 sādhuḥ asmai || 15 || yā vo māyā abhidrūhe yajatrāḥ pásā
 ādityā ripāve vicittāḥ | aśvīva tāñ āti yesham ráthenāri-
 shtā urāv ā śarman syāma || 16 || māhām maghóno varuṇa
 priyāsya bhūridāvna ā vidan śūnam āpēḥ | mā rāyó rājan
 suyāmād āva sthām brīhād vadema — || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१-११) एकादशर्विण्याम्य सूक्तम्य शूत्समदो गात्समदः कूर्मो वा ऋषिः । वरुणो देवता । त्रिष्टुप छन्दः ॥

॥९॥

इ॒दं क॒वेर॑दि॒त्यस्य॑ स्व॒राजो॑ वि॒श्वानि॑ सान्त्य॒भ्यस्तु॑ म॒ह्ना ।
 अति॒ यो म॒न्द्रो य॒जथा॑य देवः सु॒कीर्ति॑ भिक्षे वरु॒णस्य॑ भूरैः ॥१॥
 तव॑ व्र॒ते सु॒भगा॑सः स्याम स्वा॒ध्यो वरु॑ण तुष्टुवांसः ।
 उ॒पाय॑न उ॒षसां॑ गोम॒तीनाम॒ग्नये॑ न ज॒रमा॑णा अनु॒ द्यून् ॥२॥

28.

Idāṁ kavér ādityāsya svarājo víśvāni sánty abhy āstu
 mahná | āti yó mandró yajāthāya devāḥ sukīrtīm bhikshe
 varuṇasya bhūreb || 1 || tāva vrate subhágāsaḥ syāma svā-
 dhyò varuṇa tnshtuvānsaḥ | upāyana ushāsām gómatinām
 agnāyo ná jaramānā ānu dyūn || 2 ||

Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life's conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature's bounties at this worship. 17

28

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2

तवे स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभिक्षमध्वं युज्याय देवाः ॥३॥
प्रसीमादित्यो असृजद्विधृतो ऋते सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पमू रघुया परिज्मन् ॥४॥
वि मच्छ्रथाय रशनामिवागं ऋध्याम ते वरुण खामुतस्य ।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

tāva syāma puruvīra-
sya śarman uruśānsasya varuṇa praṇetaḥ | yūyām naḥ
putrā aditer adabdhā abhī kshamadhvaṁ yūjyāya devāḥ
|| 3 || prā sīm ādityo asrijad vidhartāñ rītām sindhavo vā-
ruṇasya yanti | nā śramyanti nā ví mucanty eté váyo ná
paptū raghuyā párijman || 4 || ví mác chrathāya raśanām
ivāga řidhyāma te varuṇa khām řitāsyā | má tántuṣ chedi
váyato dhíyam me má mátrā śāry apásah purá řitōḥ
|| 5 ||

॥१०॥ अपो सु म्यक्ष वरुण भियसं मत्सम्राळतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यहो नहि त्वदुरे निमिषश्नेशे ॥६॥
मा नो वधैर्वरुण ये ते इष्टावेनः कृष्वन्तमसुर श्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि पू मृधः शिश्रथो जीवसे नः ॥७॥
नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

ápo sú myaksha varuṇa bhiyāsam mát sámraḥ řitāvó
'nu mā gribhāya | dāmeva vatsād ví mumugdhy áñho nahí
tvád āré nimíshaṣ canéṣe || 6 || má no vadhaír varuṇa yé
ta ishtāv énaḥ kṛiṇvāntam asura bhrīṇānti | má jyótishaḥ
pravasathāni ganma ví shū mṛidhaḥ śiśratho jīvāse naḥ
|| 7 || nāmaḥ purá te varuṇotá nūnām utáparām tuvijāta
bravāma | tvé hí kam párvate ná řritāny ápracyutāni dū-
labha vratāni || 8 ||

O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship. 3

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth. 4

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time. 5

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leyliid's lord without you. 6

Do not harm us, O venerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live. 7

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded. 8

परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
 अव्युष्टा इन्द्र भूयसीरुपास आ नो जीवान्वरुण तासु शाधि ॥९॥
 यो मे राजन्युज्यो वा सर्वा वा स्वप्ने भयं भीरवे मह्यमाह ।
 स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
 माहं मघोनो वरुण प्रियस्य भूरिदान आ विदं शूनमापेः ।
 मा रायो राजन्त्सुयमादव स्यां बृहद्वेदेम विदथे सुवीराः ॥११॥

pāra ṛiṇā sāvīr ādha mātkrītāni māhām
 rājann anyākṛitena bhojam | āvyushtā in nū bhūyasīr ushāsa
 ā no jīvān varuṇa tāsu śādhi || 9 || yó me rājan yújyo vā
 sākḥā vā svāpne bhayām bhīrāve māhyam āha | stenó vā
 yó dīpsati no vṛiko vā tvām tasmād varuṇa pāhy asmān
 || 10 || māhām maghóno — || 11 ||

(२९) एकोनविंशं सूक्तम्

(१-७) समर्चस्यास्य सूक्तस्य ग्रन्थमदो गार्त्तमदः कूर्मो वा ऋषिः । विंशे देवा देवताः । विष्टुप् छन्दः ॥

॥११॥ धृतव्रता- आदित्या इषिरा अरे मत्कर्त रहस्रिवागः ।
 शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥
 यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषीसि सनुतयूयोत ।
 अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

29.

Dhṛitavratā ādityā īshirā āré māt karta rahasūr ivā-
 gaḥ | śṛiṇvató vo vāruṇa mītra dévā bhadráśya vidvāñ
 āvase huve vaḥ || 1 || yūyām devāḥ prāmatir yūyām ójo
 yūyām dvéshānsi sanutár yuyota | abhikshattáro abhí ca
 kshāmadvham adyā ca no mṛlāyatāparām ca || 2 ||

O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

29

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us felicity both now and in future. 2

किमु नु वः कृणवा॒मापरेण॑ किं सने॑न वसव॒ आप्ये॑न ।
यूयं॑ नो मि॒त्रावरु॑णादि॒ते च स्व॒स्तिमिन्द्रा॑मरु॒तो दधा॑त ॥३॥
ह्ये दे॒वा यूय॑मि॒दापयः॑ स्थ॒ ते मृ॑ळत॒ नाश्र॑माना॒य म॒ह्यम् ।
मा वो॒ रथो॑ म॒ध्यम॒वाळू॑ते भू॒न्मा यु॒ष्माव॑त्स्वा॒पिपु॑ श्रमि॒प्स ॥४॥

kím ũ

nú vah kṛiṇavāmāpareṇa kím sánena vasava āpyena | yū-
yám no mitrávaruṇādīte ca svastim indrāmaruto dadhāta
|| 3 || hayé devā yūyám íd āpāya stha té mṛiṣata nādha-
mānāya māhyam | mā vo rātho madhyamavāl rité bhūn
mā yushmāvatsv āpīshu śramishma || 4 || prā va éko mi-
maya bhūry āgo yán mā pitéva kitavām śasāsā | āré pásā
āré aghāni devā mā mādhi putré vīm iva grabhīṣṭa || 5 ||

प्र व॒ एको॑ मिम॒य भूर्या॑गो यन्मा॑ पि॒नेव॑ कि॒त्वं श॑शा॒म ।
आ॒रे पा॒शा आ॒रे अ॒घा॒नि दे॒वा मा मा॒धि पु॒त्रे वि॒मिव॑ ग्र॒भीष्ट॑ ॥५॥
अ॒र्वाञ्चो॑ अ॒द्या भ॑वता यजत्रा॒ आ वो॒ हार्दि॑ भय॑मानो व्यये॒यम् ।
त्रा॒ध्वं नो॑ दे॒वा नि॒जुरो॑ वृ॒कस्य॑ त्रा॒ध्वं क॒र्ताद॑वृ॒षदो॑ यजत्राः ॥६॥
माहं॑ म॒घो नो॑ वरु॒ण प्रि॒यस्य॑ भूरि॒दान्न॑ आ वि॒दुः श॒नमा॑पेः ।
मा रा॒यो रा॑जन्तु॒सुयमा॑दव॒ स्यां वृ॒हद्दे॑म वि॒दथे॑ सु॒वीर्यः॑ ॥७॥

arvāñco adyā bhavatā yajatrā ā vo hārdi bhāyamāno vya-
yeyam | trādhvam no devā nijūro vṛikasya trādhvam ka
tād avapādo yajatrāḥ || 6 || māhām maghóno — || 7 ||

What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being. 3

O illustrious ones, you are our friends and well-wishers. Being so, grant felicity to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives. 4

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird. 5

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wickeds. May you protect us from him who works us misfortune. 6

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature's bounties at this worship. 7

(३०) त्रिसं सूनम्

(१-११) एकादशर्चस्यास्य सूनस्य गौनको गूतमद ऋषिः । (१-५, ७, ८, १०) प्रथमादिपञ्चर्चा
सप्तम्या अष्टम्या उत्तमार्चस्य दशम्याध्वेन्द्रः, (६) पञ्चम्या इन्द्रासोमो, (८) अष्टम्या पूर्वार्धेर्चस्य
सप्तम्यती, (९) नवम्या बृहस्पतिः, (११) एकादश्याश्च मरुतो देवताः । (१-१०) प्रथमादि-
दशर्चा विष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१२॥ ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियत्या प्रथमः सर्ग आसाम् ॥१॥
यो वृत्राय सिन्मत्राभरिष्यत्प्र नं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥२॥
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधो वृत्राय प्र वधं जंभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयन्लवुमिन्द्रः ॥३॥

30.

Ritām devāya kṛiṇvaté savitrā índrāyāhighné ná ra-
manta āpaḥ | āhar-ahar yāty aktūr apām kīyāty ā pratha-
māḥ sārṅga āsām || 1 || yó vṛitrāya sínam ātrābharishyat prá-
tām jānitṛī vidúsha uvāca | pathó rádantīr ānu jósham
asmai divé-dive dhúnayo yanty ártham || 2 || ūrdhvó hy
ásthād ádhy antárikshé 'dhā vṛitrāya prá vadhām jabhāra |
mīham vāsāna úpa hīm ādudrot tigmāyudho ajayac chā-
trum índrah || 3 ||

बृहस्पते तपुषाश्चैव विध्य वृकद्वरसो असुरस्य वीरान् ।
यथा जघन्थ धृपता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥
अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजृर्वाः ।
तोकस्य सातो तनयस्य भूररस्माँ अर्धं कृणुतादिन्द्र गौताम् ॥५॥

bṛihaspate tāpushāṣneva vidhya vṛika-
dvaraso āsurasya vīrān | yāthā jaghānthā dhṛishatā purā
cid evā jahi śātrum asmākam indra || 4 || āva kshipa divó
āśmānam uccā yēna śātrum mandasānó nijūrvāḥ | tokāsyā
sātaú tánayasya bhūrer asmāñ ardhām kṛiṇutād indra gó-
nām || 5 ||

The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place ? 1

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrious actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers. 2

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamant will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will. 3

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever. 4

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamant will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance. 5

॥६३॥

प्र हि क्रतुं वृहथो यं वनुथो रध्रस्य स्थो यजमानस्य चोदो ।
 इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥
 न मा तमन्न श्रमन्नोत तन्दन्न वोचाम मा सुनोतेति सोमम् ।
 यो मे पृणाद्यो ददुद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥
 सरस्वति त्वमस्माँ अविद्धि मरुत्वती धृपती जेपि शत्रून् ।
 त्ये चिच्छर्धन्तं तविपीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

prá hí krátuṃ vṛihátho yám vanuthó radhrásya stho
 yájamānasya codaú | índrāsomā yuvám asmāñ avishṭam
 asmín bhayásthe kṛiṇutam u lokám || 6 || ná mā taman ná
 śraman nóta tandran ná vocāma má sunotéti sómam | yó
 me pṛiṇád yó dádad yó nibódhād yó mā sunvántam úpa
 góbbhir áyat || 7 || sárasvati tvám asmāñ aviddhi marútvati
 dhrishatí jeshi śátrūn | tyám cie chárdhantam tavishīyāmā-
 nam índro hanti vṛishabhám śaṇḍikānām || 8 ||

यो नः सनुत्य उत वा जिघत्नुरभिरव्याय तं तिगितेन विध्य ।
 बृहस्पत आयुधैर्जेपि शत्रुन्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥
 अस्माकैभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्तव्यानि ।
 ज्योगभृवन्ननुधृपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥
 तं वः शर्धं मारुतं मुञ्जयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
 यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्य दिवेदिवे ॥११॥

yó naḥ sā-
 nutya utá vā jighatnúr abhikhyāya tám tigiténa vidhya |
 bṛihaspata áyudhair jeshi śátrūn druhé rīshantam pári
 dhehi rájan || 9 || asmákebbhiḥ sátvabhiḥ śūra śúrain vírya
 kṛidhi yáni te kártvāni | jyóg abhūvann ánudhūpitāso hatvī
 téshām á bharā no vásūni || 10 || tám vaḥ śardham máru-
 tam sumnayúr girópa bruve námasā daívyam jānam | yá-
 thā rayim sárvavīram náśāmahā apatyasācam śrútyam divé-
 dive || 11 ||

O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11

(३१) एकविंशं सूक्तम्

(१-७) सप्तर्ष्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । विष्ट्वे देवा देवताः । (१-६) प्रथमादिषड्वचां जगती, (७) सप्तम्याश्च विष्टुप् छन्दसी ॥

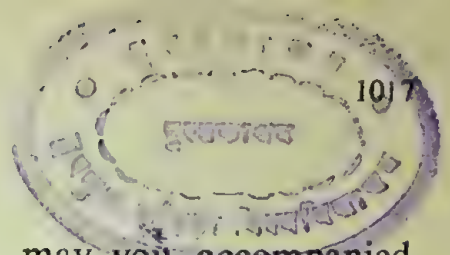
॥१५॥ अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
 प्र यद्वयो न पप्तन्वस्मन्स्पतिं श्रवस्यवो हर्षीवन्तो वनर्षदः ॥१॥
 अथ स्मा न उदेवता सजोषमो रथं देवासो अभि विश्वु वाजयुम् ।
 यदाशवः पद्याभिस्तिव्रतो रजः पृथिव्याः सानो जङ्घनन्त पाणिभिः ॥२॥
 उत स्य न इन्द्रो विश्वचर्पणिर्दिवः शर्धेन मारुतेन सुक्रतुः ।
 अनु नु स्थात्यवृकाभिरुतिभी रथं महे सनये वाजसातये ॥३॥

31.

Asmākam mitrāvaruṇāvataṁ rātham ādityai rudrair vā-
 subhiḥ sacābhuvā | prā yād vāyo nā pāptan vāsmanas pāri
 śravasyāvo hrīṣhivanto vanarshādaḥ || 1 || ādha smā na ūd
 avatā sajōshaso rātham devāso abhī vikshū vājayūm | yād
 āśavaḥ pādyābhis tītrato rājāḥ pṛithivyāḥ sānau jāṅghananta
 pāṇībhiḥ || 2 || utā syā na īndro viśvācarshaṇir divāḥ śar-
 dhena mārutena sukrātuḥ | ānu nū sthāty avṛikābhir ūtibhi
 rātham mahé sanāye vājasātaye || 3 ||

उत स्य देवो भुवनस्य मक्षणिस्त्वष्टा श्रामिः सजोषा जृजुवद्रथम् ।
 इच्छा भगो बृहद्विवोत रोदसी पुषा पुरैश्चिश्चिन्नावथा पती ॥१॥
 उत त्ये देवी सुभगे मिथुदृशोपामानक्ता जगतामपीजुवा ।
 स्तुपे यद्वा पृथिवि नव्यमा वचः स्थानुश्च वयस्त्रिवया उपस्तिरे ॥२॥

utā syā devō bhūvana-
 sya sakshāṇis tvāshṭa gnābhiḥ sajōshā jūjuvad rātham | ilā
 bhāgo bṛihaddivotā rōdasī pūshā pūramdhir aśvināv ādhā
 pātī || 4 || utā tyé devī subhāge mithūdṛśośhāsamāktā jāga-
 tām apījivā | stushé yād vām pṛithivi nāvyaśā vāca stha-
 tūṣ ca vāyas trivayā upastīre || 5 ||



O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods. 1

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people. 2

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity). 3

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity. 4

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation). 5

उत वः शंसमुजिजामिव ऋस्यर्हिर्वुध्न्योऽज एकेपादुत ।
 त्रित क्रमुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥
 एता वो वृश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यमे सम ।
 श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अहं धीतिमश्याः ॥७॥

utá vah śánsam usjām
 iva śmasy áhir budhnyò 'já ékapād utá | tritā ribhuksháh
 savitā cáno dadhe 'pām nāpād āshuhémā dhiyā śāmi || 6 ||
 etā vo vasmy údyatā yajatrā átakshann āyávo nāvya-
 sám | śravasyávo vājam cakānāḥ sáptir ná ráthyo áha dbi-
 tím aśyāḥ || 7 ||

(३२) द्वात्रिंशं सूक्तम्

(१-८) अष्टचस्यास्य मृत्युर्ग्य शीनको गुप्तमद ऋषिः । (१) प्रथमचो वावापृथिवी, (२-३) द्वितीया-

वृतीययोन्द्रस्त्वष्टा वा, (४-५) चतुर्थोपश्रव्यो राका, (६-७) पञ्चासमस्योः मिन्रीवाली,

(८) अष्टम्याश्च लिङ्गांता देवताः । (१-५) प्रथमादिपञ्चवा जगती.

(६-८) पष्ठवादिचस्य चातुष्टुप् छन्दसी ॥

॥२५॥ अस्य मे द्यावापृथिवी क्रतायतो भूतमवित्री वचसः सिपामतः ।
 ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसृयुवा महो दधे ॥१॥
 मा नो गुह्या रिपे आयोरहन्दभन्मा ने आभ्यो रीरधो दुच्छुनाभ्यः ।
 मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वमेहे ॥२॥
 अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम ।
 पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

32.

Asyá me dyāvāprithivī rītāyató bhūtám avitrí vácasah
 síshāsataḥ | yáyor āyuh pratarám té idám purá úpastute
 vasūyúr vām mahó dadhe || 1 || má no gúhyā rípa āyór
 áhan dabhan má na ābhyó rīradho duchúnābhyah | má, no
 ví yauh sakhyá viddhí tásya nah sumnāyatá mánasā tát
 tvemahe || 2 || áhelatā mánasā śrushṭīm ā vaha dúhānām
 dhenúm pipyúshīm asaścátam | pádyābhir āśúm vácasā ca
 vājínam tvám hinomi puruhūta vísváhā || 3 ||

We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

32

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3

रा॒काम॒हं सु॒हवां॑ सु॒ष्टुती॑ ह॒वे शृ॒णोतु॑ नः सु॒भगा॒ बो॒धतु॑ त्मना॑ ।
 सी॒व्यत्व॑पः सु॒च्याच्छि॑द्यमानया द॒दातु॑ वी॒रं श॒तदा॑यमु॒क्थ्यम् ॥४॥
 यास्ते॑ रा॒के सु॒मतयः॑ सु॒पेश॑सो याभि॒र्ददामि॑ दा॒शुपे॑ वसू॒नि ।
 ताभि॑नो अ॒द्य सु॒मना॑ उ॒पाग॑हि स॒हस्र॑पो॒पं सु॒भगे॑ ररा॒णा ॥५॥
 मि॒नीवा॒लि पृ॒थु॒ष्टुके॑ या दे॒वाना॑म॒मि स्व॑मा ।
 जु॒पस्व॑ ह॒व्यमा॑हुतं प्र॒जां दे॒वि दि॒दिद्धि॑ नः ॥६॥
 या सु॒बाहुः॑ स्व॒हुरिः॑ सु॒पूमा॑ बहु॒म्वरी॑ ।
 तस्यै॑ वि॒ष्पत्यै॑ ह॒विः मि॒नीवा॒ल्यै जु॒होत॑न ॥७॥
 या गु॒ह्या मि॒नीवा॒ली या रा॒का या सर॑स्वती ।
 इन्द्रा॑णीम॒ह उ॒तये॑ वरु॒णा॒नीं स्व॒स्तये॑ ॥८॥

rākām ahām
suhāvām sushṭutī have śṛiṇōtu naḥ subhāgā bódhati
tmānā | sīvyatv āpaḥ śucyāchidyamānaya dādātu vīrām śa-
tādāyam ukthyām || 4 || yās te rāke sumatāyaḥ supésaso
yābhir dādāsi dāśuśhe vāsūni | tābhir no adyā sumānā
upāgahi sahasraposhām subhage rārāṇā || 5 || sīnīvālī prī-
thushṭuke yā devānām āsi svāsa | jushāsva havyām āhutam
prajāṁ devi dididdhi naḥ || 6 || yā subāhūḥ svaṅgurīḥ su-
shīmā bahusūvarī | tāsyai viṣpātnyai havīḥ sinīvālyai juho-
tana || 7 || yā guṅgūr yā sīnīvālī yā rākā yā sārāsvatī | in-
drāṇīm ahva ūtāye varuṇānīm svastāye || 8 ||

[अथ चतुर्थोऽनुवाकः ॥]

(३३) त्रयविधं सूक्तम्

(१-६५) पञ्चदशचम्यास्य सूक्तस्य शौनको युक्समद ऋषिः । रुद्रो देवता । त्रिवृष छन्दः ॥

॥१६॥ आ ते॑ पि॒त॒र्म॒रुतां॑ सु॒भमे॑तु मा नः सूर्य॑स्य स॒न्द्रो॒ यो॒था ।
 अ॒भि नो॑ वी॒रो अ॒र्वति॑ क्षमे॒तु प्र॑ जा॒येम॑हि रु॒द्र प्र॒जाभिः॑ ॥१॥

33.

Ā te pitar marutām sumnām etu mā naḥ sūryasya
 sandrīṣo yuyothāḥ | abhī no vīro ārvati kshameta prā jā-
 yemahi rudra prajābhiḥ || 1 ||

I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1

त्वादत्तेभी रुद्र शन्तमेभिः शन्तं हिमा अशीय भेषजेभिः ।
 व्यस्मद्रेपो वितरं व्यंहो व्यर्मावाश्चातयस्वा विपूचीः ॥२॥
 श्रेष्ठो जातस्य रुद्र श्रियामि तवस्तमस्तवमां वज्रवाहो ।
 पर्षि णः पारमंहंसः स्वस्ति विश्वा अर्भन्ति रपसो युयोधि ॥३॥
 मा त्वा रुद्र चुक्रुधामा नमोभिर्मा वृष्टुती वृषभ मा सहती ।
 उन्नो वीरां अर्पय भेषजेभिर्भिपक्तं त्वा भिपजां शृणोमि ॥४॥
 हवीमभिर्हवते यो हविभिर्ग्व स्तोमेभी रुद्रं दिपीय ।
 क्रुददरः सुहवो मा नो अस्य वभ्रुः सुशिप्रो गीरधन्मनायै ॥५॥

tvádattebhī rudra śāntame-
 bhiḥ śatām hīmā aśīya bheshajēbhiḥ | vy āsmād dvēsho
 vitarām vy āṅho vy āmīvāṣ cātayasvā víshūcīḥ || 2 || śré-
 shtho jātásya rudra śriyāsi tavástamas tavásām vajrabāho |
 pārshi naḥ pāram āṅhasaḥ svastí víśvā abhīti rápaso yu-
 yodhi || 3 || mā tvā rudra eukrudhāmā námobhir mā dú-
 shṭutī vṛishabha mā sáhūti | ún no vīrān arpayā bheshajé-
 bhir bhisháktamaṁ tvā bhishájām śṛiṇomi || 4 || hāvīmabhir
 hávate yó havírbhir áva stómebhi rudráṁ dishīya | řidūdā-
 raḥ suhávo mā no asyaí babhrúḥ suśípro řiradhañ manáyai
 || 5 ||

॥२.७॥ उन्मा ममन्द वृषभो मरुत्वान्वशीयसा व्यसा नाशमानम् ।
 घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुन्नम् ॥६॥
 कः स ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलपः ।
 अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

ún mā mamanda vṛishabhó marútvān tvákshīyasā vá-
 yasā nádhamānam | ghṛīṇīva chāyām arapā aśīyā vivāse-
 yaṁ rudrásya sunnām || 6 || kvā syā te rudra mṛīlayākur
 hásto yó ásti bheshajó jálāshaḥ | apabhartā rápaso daívyā-
 syābhí nú mā vṛishabha cakshamīthāḥ || 7 ||

May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away melodies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours, which heals, cures, and gives comfort? O showerer of benefits, may you be gracious to us. 7

प्र बभ्रवै वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
 नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥
 स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम् ॥९॥
 अर्हन्विभर्षि सायकानि धन्वाहन्निष्कं यजतं विश्वरूपम् ।
 अर्हन्निदं दयसे विश्वमभ्यं न वा ओर्जीयो रुद्र त्वदस्ति ॥१०॥

prá babhráve

vṛishabhāya śvitīcé mahó mahīm susṣṭutīm īrayāmi | na-
 masyā kalmalīkinam námobhir grīṇīmāsi tveshām rudrāsya
 nāma ॥ 8 ॥ sthirébhir āṅgaiḥ pururūpa ugró babhrúḥ su-
 krébhiḥ pipiṣe hīraṇyaiḥ | īśānād asyā bhúvanasya bhúr-
 ná vá u yoshad rudrād asuryām ॥ 9 ॥ árhan bibharshi sá-
 yakāni dhānvārhan nishkām yajatām viśvárūpam | árham
 idām dayase viśvam ábhvam ná vá ójīyo rudra tvád asti
 ॥ 10 ॥

॥१८॥ स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहृदुमुग्रम् ।
 मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सैनाः ॥११॥
 कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
 भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रस्यस्मे ॥१२॥
 या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
 यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वशमि ॥१३॥

stuhí śrutām gratasādam yúvānam mṛigām ná bhīmām
 upahatnūm ugrām | mṛilā jaritré rudra stāvāno 'nyām te
 asmán ní vapantu sénāḥ ॥ 11 ॥ kumārāṣ cit pitāram vān-
 damānam vrāti nānāma rudropayāntam | bhúr-er dātāram
 sátpatim grīṇīshe stutás tvām bheshajá rāsy asmé ॥ 12 ॥
 yā vo bheshajá marutaḥ śúcīni yā śāmtamā vṛiṣaṇo yā
 mayobhú | yāni mánur ávrīṇītā pitā nas tá śam ca yós ca
 rudrāsya vaśmi ॥ 13 ॥

I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician. 8

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order. 9

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun. 10

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary. 11

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us. 12

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention. 13

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मनिर्मही गात् ।
 अव स्थिरा मघवेद्वयस्तनुष्य मीढ्वस्तोकाय तनयाय मृळ ॥१४॥
 एवा वभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
 हवनश्रुत्रो रुद्रेह बोधि बृहद्वदेम विदथे सुवीरः ॥१५॥

pāri no hetī rudrāsya vṛijyāḥ pāri
 tveshāsya durmatīr mahī gāt | āva sthirā maghāvadbhyas
 tanushva mīdhvas tokāya tānayāya mṛṇa || 14 || evā ba-
 bhro vṛishabha cekitāna yāthā deva nā hṛṇīṣhe nā hānsi |
 havanaśrūm no rudrehā bodhi bṛihád v. v. s. || 15 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृन्ममद ऋषिः । मरुतो देवताः । (१-१४) प्रथमादि-
 चतुर्दशर्चा जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिर्गचिनः ।
 अग्नये न शुशुचाना कजीपिणो भूमिं धमन्तो अप गा अवृण्वत ॥१॥
 व्यात्रो न स्तृभिश्चितयन्त स्वादिनो व्यभ्रिया न द्युतयन्त वृष्टयः ।
 रुद्रो यदो मरुतो रुक्मवक्षसो वृषाजन्ति पृथ्याः शुक्र ऊर्ध्वनि ॥२॥
 उक्षन्ते अश्वान् अश्वान् इवाजिपु नदस्य कर्णस्तुग्यन्त आचुभिः ।
 हिरण्यशिप्रा मरुतो दविध्वनः पृक्षं याथ पृषतीभिः समन्यवः ॥३॥

34.

Dhārāvarā marúto dhṛishṇvòjaso mṛigā nā bhīmās tá-
 vishībhir arcīnaḥ | agnāyo nā śusucānā ṛijīṣhīno bhṛīmim
 dhāmanto āpa gā avṛiṇvata || 1 || dyāvo nā strībhiḥ cita-
 yanta khādīno vy ābhṛiyā nā dyutayanta vṛishṭāyaḥ | ru-
 dró yád vo maruto rukmavakshaso vṛishājani pṛisṇyāḥ śu-
 krá ūdhani || 2 || ukshānte āśvān ātyān ivājīshu nadāsya
 kárṇais turayanta āśúbhiḥ | hīraṇyaṣiprā maruto dávidhva-
 taḥ pṛikshām yātha pṛishatībhiḥ samanyavaḥ || 3 ||

May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

34

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
 पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥
 इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
 आ हंसासो न स्वसराणि गन्तन् मधोर्मदाय मरुतः समन्यवः ॥५॥

prikshé

tā vīṣvā bhūvanā vavakshire mitrāya vā sādama ā jīrādā-
 navah | priśhadasyāso anavabhīrārādhasa ṛijipyāso nā vayū-
 neshu dhūrshādaḥ || 4 || indhanvabhir dhenúbhī rapśādūdha-
 bhir adhvasmābhiḥ pathībhir bhrājadrīṣṭayah | ā haṁśāso
 nā svāsarāṇi gantana mādhor mādāya marutah samanya-
 vah || 5 ||

॥२०॥ आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सर्वानानि गन्तन् ।
 अश्वमिव पिप्यत धेनुमूर्धन्ति कर्ता धियं जरित्रे वाजपेठामम् ॥६॥
 तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे ।
 इषं स्तोत्रभ्यो वृजनेषु कारवे सनि मेधामरिष्टं दुष्टं सहः ॥७॥
 यद्युञ्जते मरुतो रुक्मवक्ष्मोऽश्वात्रथेषु भग आ सुदानवः ।
 धेनुर्न शिखे स्वसरेषु पिन्वते जनाय रातहविषे महीमिवम् ॥८॥
 यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
 वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशमो हन्तन् वधः ॥९॥

ā no brāhmāṇi marutah samanyavo narāṁ nā śānsaḥ
 sāvanāni gantana | āśvām iva pipyata dhenūm ūdhanī kártā
 dhīyaṁ jaritré vājapeṣasam || 6 || tāṁ no dāta maruto vā-
 jīnaṁ rātha āpānām brāhma citāyad divé-dive | īśhaṁ sto-
 trībhyo vṛijāneshu kārāve sanīm medhām ārisṭhaṁ duṣṭā-
 raṁ sāhaḥ || 7 || yād yuñjāte marúto rukmāvakshasó 'śvān
 rátheshu bhāga ā sudānavah | dhenúr nā śīṣve svāsareṣhu
 pinvate jānāya rātāhavishe mahīm īśham || 8 || yó no ma-
 ruto vṛikátāti mārtyo ripúr dadhé vasavo rākshatā rishāḥ |
 vartáyata tāpushā cakríyābhī tám āva rudrā aśāso han-
 tanā vādhaḥ || 9 ||

They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milch cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milch cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9

चित्रं तद्वो मरुतो यामं चेकिते पृश्न्या यदधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुस्तामदाभ्याः ॥१०॥

citrām tād vo maruto yāma cekite prīś-
nyā yād údhar āpy āpāyo duhūḥ | yād vā nidé nāvamā-
nasya rudriyās tritām jārāya juratām adābhyāḥ || 10 ||

॥२१॥ तान्यो महो मरुत एवयात्रो विष्णेरिषस्य प्रभृथे हवामह ।
हिरण्यवर्णान्कुकुहान्यतस्तुचो ब्रह्मण्यन्तः शंस्यं राधे ईमहे ॥११॥
ते दशग्याः प्रथमा यज्ञमहिरे ते नो हिन्यन्तृपसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥
ते क्षोणीभिररुणेभिर्नाज्जिभी रुद्रा क्रतस्य सदानेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥
तां इयानो महि वरुथमृतय उप घेदेना नमसा गृणीममि ।
त्रितो न यान्पञ्च होतृभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥
यया रथं पारयथात्यहो यया निदो मुञ्चथ वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो पु वाश्रेव सुमतिजिगातु ॥१५॥

tān vo mahó marúta evayāvno víshṇor eshásya pra-
bhṛithé havāmahe | hīraṇyavarṇān kakuhān yatásruco brah-
maṇyāntaḥ śānsyam rādha imahe || 11 || té daśagvāḥ pra-
thamā yajñām ūhire té no hinvantūśhāso vyūṣṭiṣhu | ushā
ná rāmīr aruṇaír āporṇute mahó jyōtishā śucatā góarṇasā
|| 12 || te kshoṇībhīr aruṇébhīr nāñjībhi rudrá ṛitāsya sáda-
neshu vāvṛidhuh | niméghamānā átyena pájasā suṣcandram
várṇam dadhire supéśasam || 13 || tān iyānó máhi várūtham
ūtāya úpa ghéd enā námasā grīṇīmasi | tritó ná yān páñca
hótrīn abhíshtaya āvavártad ávarāñ cakriyāvase || 14 || yáyā
radhrām pārāyatháty áñho yáyā nidó muñcátha vanditā-
ram | arvácī sá maruto yá va ūtír ó.shú vāśréva sumatír
jigātu || 15 ||

O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspace, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladles of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15

(३५) पञ्चविंशं सूक्तम्

(१-१,५) पञ्चदशचम्यास्य सूक्तस्य द्यौनको गृत्तमद ऋषिः । अपां नपां देवता । त्रिष्टुप छन्दः ॥

॥२२॥

उपेमस्रक्षि वाजयुर्वचस्यां चनो दधीन नाद्यो गिरो मे ।
 अपां नपादाशुहेमा कुवित्सु सुपेशमस्करति जोषिषद्भि ॥१॥
 इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
 अपां नपादसुर्यस्य मृह्णा विश्वान्यर्यो भुवना जजान ॥२॥
 समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
 तमू शुचिं शुचयो दीदियांसमपां नपां परि तस्थुरापः ॥३॥

35.

Ūpem asrikshi vājayūr vacasyām cāno dadhīta nādyó
 gíro me | apām nāpād āśuhēmā kuvít sá supéśasas karati
 jóshishad dhí || 1 || imām sv āsmai bṛidá ā sūtashtam
 mántram vocema kuvíd asya védat | apām nāpād asurya-
 sya mahná víśvāny aryó bhúvanā jajāna || 2 || sám anyá
 yānty úpa yanty anyāḥ samānām ūrvām nadyāḥ pṛṇanti |
 tám ū śúcim śucayo dīdivānsam apām nāpātam pári ta-
 sthur āpaḥ || 3 ||

तमस्मेरा युवतयो युवानं मर्मज्यमानाः परि यन्त्यापः ।
 स शुकेभिः शिक्रेभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥४॥
 अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिपन्त्यन्नम् ।
 कृता इवोप हि प्रसर्से अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

tám ásmerā yuvatáyo yúvānam marm-
 jyāmānāḥ pári yanty āpaḥ | sá śukrēbhīḥ śíkvabhī revád
 asmé dīdāyānidhmó ghṛitānirṇig apsú || 4 || asmaí tísro
 avyathyāya nārīr devāya devír didbishanty ānnam | kṛítā
 ivópa hí prasarsré apsú sá pīyūṣam dhayati pūrvasūnām
 || 5 ||

I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratively useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated ! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, other's join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine females (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5

॥२३॥

अश्वस्यात्र जनिमास्य च स्वर्द्धुहो रिषः संपृचः पाहि सूरिन् ।
 आमासु पुरु परो अप्रमृष्यं नारीतयो वि नशन्नानृतानि ॥६॥
 स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमन्ति ।
 सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधृते वि भाति ॥७॥
 यो अप्स्वा शुचिना देव्येन क्रतावाजस उर्विया विभाति ।
 वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥
 अपां नपादा ह्यस्यादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
 तस्य ज्येष्ठं महिमानं वहन्तीहिरण्यवर्णाः परि यन्ति यक्ष्णीः ॥९॥
 हिरण्यरूपः स हिरण्यसंदग्गपां नपात्सेदु हिरण्यवर्णः ।
 हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्वै ॥१०॥

āśvasyātra jānimāsyā ca svār druho rishāḥ samprīcaḥ
 pāhi sūrīn | āmāsu pūrshū paró apramṛishyām nārātayo ví
 naṣan nánṛitāni || 6 || svá ā dāme sudúghā yásya dhenúḥ
 svadhām pīpāya subhṡv ánnam atti | só apām nāpād ūrjā-
 yann apsv àntár vasudéyāya vidhaté ví bhāti || 7 || yó apsv
 ā súcinā daívyena rítávājasra urviyā vibhāti | vayā íd anyā
 bhúvanāny asya prá jāyante vīrúdhāḥ ca prajābhiḥ || 8 ||
 apām nāpād ā hy ásthād upástham jihmánām ūrdhvó vi-
 dyútam vásānaḥ | tásya jyéshṭham mahimānam váhantīr hí-
 ranyavarṇāḥ pári yanti yahvíḥ || 9 || hīranyarūpaḥ sá hí-
 ranyasamdrig apām nāpāt séd u hīranyavarṇaḥ | hīranyā-
 yāt pári yóner nishádyā hīranyadā dadaty ánnam asmai
 || 10 ||

॥२४॥

तदस्यानीकमुत चारु नामापीच्यं वर्धते नमुरूपाम् ।
 यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥११॥

tád asyānīkam utá cāru nāmāpīcyam vardhate náptur
 apām | yām indháte yuvatáyāḥ sám itthā hīranyavarṇam
 gbritām ánnam asya || 11 ||

In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful villains would be blessed by this energy, whether abiding in the immature or mature waters. 6

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy). 7

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydrodynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre. 8

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory. 9

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personified) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food. 10

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here. 11

अस्मै बहूनामवमाय सरथ्ये यज्ञैर्विधेम नमसा हविर्भिः ।
 सं सानु मार्जिम दिधिषामि विल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥
 स ई वृषाजनयत्तासु गर्भं स ई शिशुर्धयति तं रिहन्ति ।
 सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥
 अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
 आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यक्षीः ॥१४॥
 अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भयः सुवृक्तिम् ।
 विश्वं तद्भद्रं यदवेन्ति देवा बृहद्भदेम विदथे सुवीराः ॥१५॥

asmaí bahūnām avamāya sákhye
 yajñair vidhema námasā havírbhiḥ | sám sānu mārjini dí-
 dhishāmi bílmair dádhamy ánnaiḥ pári vanda ṛigbhiḥ
 || 12 || sá īm vṛishājanayat tásu gárbham sá īm śísur dha-
 yati tánu rihanti | só apām nāpād ánabhimlātavarṇo 'nyá-
 syevehá tanvā vivesha || 13 || asmín padé paramé tasthi-
 váṅsam adhvasmábbir viṣvāhā dīdivāṅsām | āpo náptre
 ghṛitām ánnam váhantiḥ svayám átkaiḥ pári dīyanti yah-
 víḥ || 14 || áyāṅsam agne sukshítim jánāyāyāṅsam u maghā-
 vadbhyaḥ suvṛiktím | viṣvam tád — || 15 ||

(३६) षट्त्रिंशं सूक्तम्

(१-६) षट्चत्वार्यस्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्च इन्द्रो मधुश्च, (२) द्वितीयाया
 मरुतो माधवश्च, (३) तृतीयायास्त्वष्टा शुक्रश्च, (४) चतुर्थ्या अग्निः शुचिश्च, (५) पञ्चम्या इन्द्रो
 नभश्च, (६) षष्ठ्याश्च मित्रावरुणौ नभस्यश्च देवताः । जगती छन्दः ॥

॥२५॥ तुभ्यं हिन्यानो वसिष्ठ गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरैः ।
 पिबेन्द्र स्वाहा प्रहुतं वर्षदुतं होत्रादा सोमं प्रथमो य ईशिशे ॥१॥

36.

Túbhyam hinvāno vasishṭa gā apó 'dhukshan sīm
 ávibhir ádribhir nárāḥ | píbendra svāhā práhutam váshaṭ-
 kṛitam hotrád á sómam prathamó yá íśishe || 1 ||

Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature's bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

36

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1

यज्ञैः संमिश्राः पृषतीभिर्ऋष्टिभिर्यामञ्जुभ्रासो अञ्जिषु प्रिया उत ।
 आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥
 अमेव नः सुहवा आ हि गन्तुं नि बर्हिषि सदतना रणिष्ठन ।
 अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टदेवेभिर्जनिभिः सुमद्गणः ॥३॥
 आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
 प्रति वीहि प्रस्थितं सोम्यं मधु पिबाम्नीघ्रात्तव भागस्य तृप्नुहि ॥४॥

yajñāñi

sāmmiṣlāḥ priṣhatībhir riṣṭībhir yāmañ chubhrāso añjīṣhu
 priyā utā | āsādyā barhīr bharatasya sūnavah potrād ā só-
 mam pibatā divo narah || 2 || améva naḥ suhavā ā hí gān-
 tana ní barhīshi sadatanā rāṇiṣṭana | áthā mandasva juju-
 shāṇó ándhasas tváshtar devébhir jānibhiḥ sumādgaṇaḥ
 || 3 || ā vakshi devāñ ihā vipra yākshi coṣān hotar ní shadā
 yónishu trishú | prāti vīhi prāsthitaṁ somyām mādhu pí-
 bágnīdhrāt táva bhāgāsya triṇuhi || 4 ||

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि ब्राह्मोर्हितः ।
 तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा नृपतिव ॥५॥
 जुषेथां यज्ञं बोधतं हवस्य मे सुतो होता निविदः पूर्या अनु ।
 अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

eshā syā te tanvō

nṛimṇavārdhanah sāha ójah pradīvi bāhvōr hitāḥ | túbhyam
 suto maghavan túbhyam ābhṛitas tvām asya brāhmaṇād ā
 tripāt piba || 5 || jushéthaṁ yajñāṁ bódhaṭaṁ hávasya me
 sattó hótā nivídaḥ pūrvyā ānu | áchā rájānā náma ety
 āvrītaṁ praśāstrād ā pibatam somyām mādhu || 6 ||

O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests. 2

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O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted. 3

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir—spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share. 4

O bounteous person, here is the augments of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice. 5

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director. 6

(३७) सप्तविंशं सूक्तम्

(१-६) पटुचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-४) प्रथमादितुर्गन्धां द्रविणोदाः,
(५) पञ्चम्या अभिनौ, (६) षष्ठ्याधामिदेवताः । जगती छन्दः ॥

॥१॥ मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णा वष्ट्यासिचम् ।
तस्मा एतं भरत तद्दशो ददिर्होत्रात्सोमं द्रविणोदः पिब क्रतुभिः ॥१॥
यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्य मधु पोत्रात्सोमं द्रविणोदः पिब क्रतुभिः ॥२॥

37.

Māndasva hotrād ānu jósham ándhasó 'dhvaryavaḥ sá
pūrṇām vashty āsīcam | tasmā etām bharata tadvaśó da-
dír hotrād sómam dravinodāḥ píba ritúbhiḥ || 1 || yám u
pūrvam áhuve tám idám huve séd u hávyo dadír yó náma
pátyate | adhvaryúbhiḥ prāsthitaṁ somyám mādhu potráṭ
sómam d. p. ri. || 2 ||

मेद्यन्तु ते वह्नयो येभिर्यमेऽरिषण्यन्वीलयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब क्रतुभिः ॥३॥
अपादोत्रादनु पोत्रादमत्तोत नेष्ट्रादजुपत प्रयो हितम् ।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

médyantu te váhnayo yébhīr iyasé
'rishanyan vīlayasvā vanaspate | āyūyā dhṛishṇo abhigūryā
tvām neshtrāt sómam — || 3 || ápād dhotrād utá potráṭ
amattotá neshtrād ajushata práyo hitám | turíyam pátram
ámriktam ámartyam dravinodāḥ pibatu drāvinodasáh || 4 ||

O Lord, bestower of gifts, may you be gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons. 1

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 2

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 3

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest). 4

अ॒र्वा॒ञ्च॒म॒द्य॒ य॒यै नृ॒वा॒ह॒णं॑ रथं॒ यु॒ञ्जा॒थामि॒ह वा॑ वि॒मोच॑नम् ।
 पृ॒ङ्गं ह॒वीं॑पि॒ मधु॑ना हि कै॒ ग॒तम॑था सोमं॒ पिब॑तं वाजिनीवम् ॥५॥
 जो॒प्य॒ग्ने स॒मिधं॑ जो॒प्याहु॑तिं जोषि॒ ब्रह्म॑ ज॒न्यं जोषि॑ सुष्टुतिम् ।
 वि॒श्वेभि॒र्विश्वै॑ ऋ॒तुना॑ वसो म॒ह उ॒श॒न्दे॒वाँ उ॒श॒तः पा॑यया ह॒विः ॥६॥

arvāñcam adyá yayyaṃ nṛvāhaṇaṃ rātham yuñjāthām ihā
 vāṃ vimócanam | prīṅktāṃ havīṃshi mādhunā hí kaṃ ga-
 tāṃ áthā sómam pibatam vājīnīvasū || 5 || jóshy agne samí-
 dham jóshy ábutim jóshi bráhma jányam jóshi sushtútim |
 víṣvebhīr víṣvāñ rítunā vaso mahá uśán devāñ uśatāḥ pā-
 yayā havíḥ || 6 ||

(३८) अष्टविंशं सूक्तम्

(१-११) एकादशर्वस्यास्य सूक्तस्य शौनको गृत्तमद ऋषिः । सविता देवता । विष्टुप् छन्दः ॥

॥२॥ उ॒दु प्य॑ दे॒वः स॒वि॒ता स॒वाय॑ श॒श्वत्त॑मं त॒दपा॑ व॒ह्नि॒रस्था॑त् ।
 न॒नं दे॒वेभ्यो॑ वि हि धा॒ति रत्न॑म॒थाम॑ज॒हती॒तिहो॑त्रं स्व॒स्तौ ॥१॥
 वि॒श्वस्य॑ हि श्रु॒ष्ट्ये दे॒व ऊ॒र्ध्वः प्र॒वा॒हवा॑ पृ॒थुपा॑णिः सि॒स॒म॒ति॒ ।
 आ॒प॒श्चि॒दस्य॑ व्र॒त आ॒ नि॒मृ॒ग्रा अ॒यं चि॒द्वानो॑ र॒मते॑ प॒रि॒ज्मन् ॥२॥
 आ॒शुभि॑श्चि॒द्यान्वि॑ मु॒चाति॑ न॒नम॑री॒रमु॒द॒त॒मानं॑ चि॒दे॒तोः ।
 अ॒ह्य॒पूर्णां॑ चि॒द्वय॑याँ अ॒वि॒प्याम॑नु व्र॒तं स॒वि॒तुर्मो॒क्ष्यागा॑त् ॥३॥

38.

Úd u shyá deváh savitá savāya śaṣvattamāṃ tādapā
 váhniṛ asthāt | nūnām devébhyo ví hí dhāti rātnam áthā-
 bhajad vītihotram svastāu || 1 || víṣvasya hí śṛushtāye devá
 ūrdhvāḥ prá bāhāvā prithúpāṇiḥ sísarti | āpaṣ cid asya
 vratá á nímṛigrā ayām cid váto ramate párijman || 2 || āśú-
 bhiṣ cid yān ví mucāti nūnām árīramad átamānam cid
 étoḥ | ahyárshūṇām cin ny āyāñ avishyām ánu vratām sa-
 vitúr móky ágāt || 3 ||

May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature's bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

38

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature's bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds. It is in accordance with the creator's eternal laws, (that as the sun sets), night approaches. 3

पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्यथाच्छक्म धीरः ।
 उत्संहायास्थाहृत्तूरैर्दर्धरमतिः सविता देव आगात् ॥४॥
 नानौकौंसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
 ज्येष्ठं माता सुनवे भागमाधादन्वम्य केतमिपितं सवित्रा ॥५॥

púnaḥ sám avyad vītatam vāyanti
 madhyā kártor ny ádhāc chákma dhírah | út saṁhāyāsthād
 vy rītūñr adardhar arāmatih savitā devā āgāt || 4 || nānau-
 kānsi dūryo víśvam āyur ví tishṭhate prabhavaḥ śoko
 agnéḥ | jyéshṭham mātā sūnāve bhāgām ádhād ānv asya
 kētam ishītam savitrā || 5 ||

॥३॥ समववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
 शश्वौ अपो विकृतं हित्यागादनु व्रतं सविनुर्देव्यस्य ॥६॥
 त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।
 वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सविनुर्मिनन्ति ॥७॥
 याद्राध्यं वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
 विश्वो मार्ताण्डो व्रजमा पशुगीत्स्थशो जन्मानि सविता व्याकः ॥८॥
 न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
 नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

samāvavarti vīśṭhito jigīshūr víśveshām kāmaḥ cāra-
 tāṁ amābhūt | śasvāñ āpo víkṛitam hitvy āgād ānu vra-
 tāṁ savitūr daívyasya || 6 || tváyā hitām ápyam apsú bhā-
 gām dhānvānv ā mṛigayāso ví tasthuh | vānāni víbhyo ná-
 kir asya tāni vratā devasya savitūr minanti || 7 || yādrā-
 dhyāṁ vāruṇo yónim ápyam āniṣitam nimíshi jārbbura-
 naḥ | víśvo mārtaṇḍó vrajām ā paśúr gāt sthaśó jānmāni
 savitā vy ákah || 8 || ná yásyéndro vāruṇo ná mitró vratām
 aryamā ná minānti rudrah | nárātayas tám idāṁ svastí
 huvé devām savitāram námobbih || 9 ||

Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a while, rises and well defines the seasons. 4

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator. 5

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set). 6

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun. 7

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest. 8

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate. 9

भगं धियं वाजयन्तः पुमन्धि नराशंसो ग्राम्पतिर्नो अद्याः ।
 आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
 अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं गध आ गात् ।
 शं यस्तोतृभ्य आपये भवत्युरुशंसाय सवितर्जग्निरे ॥११॥

bhāgam dhīyaṃ vā-
 jāyantaḥ pūraṃdhiṃ nārāśāṃso gnāspātir no avyāḥ | āyé
 vāmāśya saṃgathé rayīṇāṃ priyā devāsya savitūḥ syāma
 || 10 || asmābhyam tād divó adbhyāḥ pṛithivyās tváyā dat-
 tāṃ kāmyaṃ rādha á gāt | śam yāt stotrībhya āpāye bhā-
 vāty uruśānsāya savitar jaritré || 11 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१-८) अष्टचत्वारिंशं सूक्तस्य शीतको गृन्तमदः कृषिः । अश्विनो देवते । विष्णुष छन्दः ॥

॥४॥ ग्रावाणेव तदिदर्थं जग्ने गृध्रेव वृक्षं निधिमन्तमच्छे ।
 ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥
 प्रातर्यावाणा रथ्येव वीराजेव यमा वरसा संचथे ।
 मेने इव तन्वा इ शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥
 शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविं जर्भुगणा तर्गेभिः ।
 चक्रवाकेव प्रति वस्तोरुस्त्रार्वाञ्च यातं रथ्येव शक्रा ॥३॥

39.

Grāvāneva tād id ārthaṃ jarethe grīdhreva vṛikshāṇi
 nidhimāntam ācha | brahmāneva vidātha ukthaśāsā dūteva
 havyā jānyā purutrā || 1 || prātaryāvāṇā rathyeva vīrājēva
 yamā varam ā sacethe | méne-iva tanvā śumbhamāne dām-
 patīva kratuvīdā jāneshu || 2 || śṛīṅgeva naḥ prathamā
 gantam arvāk chapbhāv iva jārbbhurāṇā tārobhiḥ | cakravā-
 kéva prāti vāstor usrārvāñcā yātam rathyēva śakrā || 3 ||

May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

39

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3

नवेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
 श्वानेव नो अरिपण्या तनूनां खगलेव विस्वमः पानमस्मान् ॥४॥
 वानेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक ।
 हस्ताविव तन्वेऽशंभविष्ठा पादेव नो नयतं वस्यो अच्छे ॥५॥

॥५॥ ओष्ठाविव मध्वास्त्रे वदन्ता स्तनाविव पिप्यतं जीवसे नः ।
 नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥
 हस्तेव शक्तिमभि सैदुदी नः श्मामेव नः समजतं रजांसि ।
 इमा गिरो अश्विना युष्मयन्तीः क्षोत्रेणेव स्वधितिं सं शिशितम् ॥७॥
 एतानि वामश्विना वर्धनानि ब्रह्म स्तोमै गृत्समदासो अकन् ।
 तानि नरा जुजुषाणोप यातं बृहद्देम विदथे सुवीराः ॥८॥

nāvéva naḥ pārayataṁ yugéva nábhyeva na upadhíva pra-
 dhíva | svāneva no árishanyā tanúnām khrígaleva visrásah
 pātam asmān || 4 || vātevājuryā nadyèva rītír akshí iva cá-
 kshushā yātam arvāk | hástāv iva tanvè śámbhavishṭhā pā-
 deva no nayataṁ vāsyo ácha || 5 ||

óshṭhāv iva mādhy āsné vādantā stánāv iva pipyataṁ
 jīvāse naḥ | nāseva nas tanvò rakshitārā kárṇāv iva su-
 śrútā bhūtam asmé || 6 || hásteva śaktím abhí samdadí naḥ
 kshāmeva naḥ sám ajataṁ rájānsi | imá gíro aśvinā yu-
 shmayántiḥ kshnótreneva svádhitim sám śiṣitam || 7 || etāni
 vām aśvinā vārdhanāni bráhma stómaṁ gr̥tsamadāso akran |
 tāni narā jujushānópa yātam bṛihád — || 8 ||

(४०) चत्वारिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चा षष्ठ्याः पूर्वार्धस्य
 च सोमापूषणौ, (६) षष्ठ्या उत्तरार्धस्य चादिनिर्देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
 जातौ विश्वस्य भुवनस्य गोपौ देवा अकृष्वन्नमृतस्य नाभिम् ॥१॥

40.

Sómāpūṣaṇā jānanā rayīṇām jānanā divó jānanā pṛi-
 thivyāḥ | jātau víśvasya bhūvanasya gopau devā akr̥ṣvann
 amṛítasya nábhim || 1 ||

Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
 आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्त्रियासु ॥२॥
 सोमापूषणा रजसा विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
 विप्रवृत्तं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

imaú devaú jāyamānau jushante-
 maú támānsi gūhatām ājushṭā | ābhyām indraḥ pakvām
 āmāsv antāḥ somāpūśābhyām janad usrīyāsu || 2 || sōmā-
 pūśaṇa rājaso vimānaṁ sapṭācakraṁ rātham āviśvam-in-
 vam | viśhūvṛitam mānasā yujyāmānaṁ tāṁ jinvatho vṛi-
 shaṇā pañcaraśmim || 3 ||

दिव्यान्यः सदने चक्र उच्चा पृथिव्यामन्यो अश्वन्तर्गिषे ।
 तावस्मभ्यं पुरवारं पुरुक्षुं रायम्पोषं वि प्यतां नाभिमस्मे ॥४॥
 विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
 सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः प्रतना जयेम ॥५॥
 धियं पूषा जिन्वतु विश्वमिन्यो रयिं सोमो रयिपतिर्दधातु ।
 अवतु देव्यदितिरनर्वा बृहद्देस विदथे सुवीरः ॥६॥

livy ānyāḥ sādanaṁ cakrā uccā
 pṛithivyām anyó ādhy antārikshe | tāv asmābhyam puru-
 vāram purukshúm rāyās póshaṁ ví shyatām nábhim asmé
 || 4 || víśvāny anyó bhúvanā jajāna víśvam anyó abhicā-
 kshāṇa eti | sōmāpūśaṇāv ávataṁ dhíyam me yuvābhyāṁ
 víśvāḥ pṛítanā jayema || 5 || dhíyam pūśá jinvatu víśvam-
 invó rayīm sómo rayipátir dadhātu | ávatu devy áditir
 anarvá brí° || 6 ||

Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers. 2

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths). 3

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us. 4

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace. 5

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the irresistible divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly. 6

(४१) एकचत्वारिंशं सूक्तम्

(१-२१) एकविंशत्युच्यमान्य सूक्तस्य शौनको गृन्ममद ऋषिः । (१-२) प्रथमाद्वितीययोः ऋचोर्वायुः ।
 (३) तृतीयया इन्द्रवायू, (४-६) चतुर्थ्यादितृचस्य मित्रावरुणो, (७-९) तप्तस्यादितृचस्याश्विनो,
 (१०-१२) दशम्यादितृचस्येन्द्रः, (१३-१५) त्रयोदश्यादितृचस्य विश्वे देवाः, (१६-१८)
 षोडश्यादितृचस्य सरस्वती, (१९-२१) एकोनविंश्यादितृचस्य द्यावापृथिव्यौ हविर्धाने
 वा, (१९) एकोनविंश्यास्तृतीयपादस्य चाग्निर्वा देवताः । (१-१५, १९-२१) प्रथमा-
 दिपञ्चदशार्चमेकोनविंश्यादितृचस्य च गायत्री, (१६-१७) षोडशीसप्तदशयो-
 रनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

- ॥७॥ वायो॒ ये ते॑ सह॒स्रिणो॒ रथा॑स॒स्तेभि॑रा ग॒हि । नि॒यु॒त्वान्त॑सोम॒पीत॑ये ॥१॥
 नि॒यु॒त्वान्वा॒यवा॑ ग॒ह्ययं॑ शु॒क्रो अ॑यामि ते । गन्ता॑सि सु॒न्वतो॑ गृ॒हम् ॥२॥
 शु॒क्रस्या॒द्य गवा॑शिर् इन्द्र॒वायू॑ नि॒यु॒त्वतः॑ । आ या॑तं पि॒बतं॑ नरा ॥३॥
 अ॒यं वा॑ मि॒त्रावरु॑णा सु॒तः सोमं॑ ऋ॒तावृ॑धा । ममे॒दिह॑ श्रु॒तं हव॑म् ॥४॥
 राजा॑ना॒वन॑भिद्रुहा ध्रु॒वे स॑द॒स्युत्त॑मे । सह॒स्रस्थू॑ण आ॒साते॑ ॥५॥
 ॥८॥ ता॒स॒म्राजा॑ घृ॒तासु॑ती आ॒दित्या॑ दा॒नुन॑स्पती । स॒चे॒ते अ॒न॒व॒ह्वर॑म् ॥६॥
 गोम॑द् पु॒ना॑स॒त्याश्वा॑व॒द्यात॑मश्विना । व॒र्ती रु॒द्रा नृ॑पा॒य्यम् ॥७॥

41.

Váyo yé te sahasríṇo ráthāsas tébhir á gahi | niyútvān
 sómapīṭaye || 1 || niyútvān vāyav á gahy ayām śukró ayāmi
 te | gántāsi sunvató grīhām || 2 || śukrásyādyā gāvāṣira in-
 dravāyū niyútvataḥ | á yātam píbatam narā || 3 || ayām vām
 mitrāvaruṇā sutāḥ sóma ṛitāvṛidhā | māméd ihā śrutam hā-
 vam || 4 || rájānāv ānabhidruhā dhruvé sādasy uttamé | sa-
 hásrasthūna āsāte || 5 ||

tā samrājā ghṛitāsutī ādityā dánunas páti | sáccete ánava-
 hvaram || 6 || gómād ū shú nāsatyáśvāvad yātam aśvinā |
 vartí rudrā nṛpāyyam || 7 ||

You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation. 1

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it. 2

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts. 3

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink. 4

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars. 5

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere. 6

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources. 7

न यत्परो नान्तर आदुधर्षदृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥
 तान् आयोळ्हमश्विनारयिं पिशङ्गसंदशम् । धिष्ण्या वरिवोविदम् ॥९॥
 इन्द्रो अङ्ग महङ्गयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥१०॥

ná yát páro nāntara ādadhár-
 shad vṛishanvasū | duṣśānso mārtyo ripūḥ || 8 || tā na ā
 voḷham aṣvinā rayīm piśāṅgasamdrīṣam | dhīshṇyā varivo-
 vīdam || 9 || índro aṅgá mahád bhayám abhī shád āpa cu-
 cyavat | sá hí sthíró vícarshaṇiḥ || 10 ||

॥९॥ इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् । भद्रं भवाति नः पुरः ॥११॥
 इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून्विचर्षणिः ॥१२॥
 विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि पीदत ॥१३॥
 तीव्रो वो मधुमौ अयं शुनहोत्रेषु मत्सरः । एतं पिबत काम्यम् ॥१४॥
 इन्द्रज्येष्ठा मरुद्गणा देवासः पूर्वगतयः । विश्वे मम श्रुता हवम् ॥१५॥

॥१०॥ अम्बितमे नदीतमे देवितमे सरस्वति ।
 अप्रशस्ता इव स्मसि प्रशस्तिमस्य नमृद्धि ॥१६॥

índraṣ ca mṛiláyāti no ná naḥ paścád aghám naṣat |
 bhadráṃ bhavāti naḥ puráh || 11 || índra āśābhyas pári sár-
 vābhyo ábhayam karat | jétā śátrūn vícarshaṇiḥ || 12 ||
 víṣve devāsa ā gata śṛiṇutá ma imám hávam | édám bar-
 hír ní shīdata || 13 || tivró vo mádhumāñ ayám ṣunáhotre-
 shu matsaráḥ | etám pibata kámyam || 14 || índrajyeshthā
 — || 15 ||

āmbitame nádītame dévitame sárasvati | aprasastá iva
 smasi práśastim amba nas kṛidhi || 16 ||

O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature's bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16

त्वे विश्वा सरस्वति श्रितायूषि देव्याम् ।
 शुनहोत्रेषु मत्स्य प्रजां देवि दिदिद्धि नः ॥१७॥
 इमा ब्रह्म सरस्वति जुषस्य वाजिनीवति ।

या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥

प्रेतां यज्ञस्य शुभुवा युवामिदा वृणीमहे । अग्निं च हव्यवाहनम् ॥१९॥
 द्यावा नः पृथिवी इमं सिध्रमद्य दिविस्पृशम् । यज्ञं देवेषु यच्छताम् ॥२०॥
 आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः । इहाद्य सोमपीतये ॥२१॥

tvé víśvā sarasvati

ṣritāyūṁshi devyām | ṣunāhotreshu matsva prajāṁ devi di-
 diddhi naḥ || 17 || imā bráhma sarasvati jushásva vājinīvati |
 yā te mánma gṛitsamadā ṛitāvari priyā devéshu júhvati
 || 18 || prētām yajñásya ṣanibhúvā yuvām íd ā vṛiṇīmahe |
 agnīm ca havyavāhanam || 19 || dyāvā naḥ prithivī imām
 sídhrām adyā diviṣpṛīṣan | yajñām devéshu yachatām
 || 20 || ā vām upástham an-uhā devāḥ sídantu yajñīyāḥ |
 ihādyā sómapiṭaye || 21 ||

(४२) दिचत्वाग्निं सूक्तम्

(१-३) नृचस्यास्य सूतस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिलरूपीन्द्रः) देवता । त्रिष्टुप् छन्दः ॥

॥११॥ कनि॒कद॒ज्जनु॒षं प्र॒ब्रुवा॒ण इ॒यर्ति॑ वा॒चम॒रिते॒व ना॒वम् ।
 सु॒मङ्ग॒लेश्च॒ शकु॒ने भ॒वा॒सि मा॒ त्वा का॒ चि॒दभि॒भा वि॒श्वया॑ वि॒दत् ॥१॥
 मा॒ त्वा श्ये॒न उ॒द्वधी॒न्मा सु॒पर्णो॑ मा॒ त्वा वि॒दुदि॒पुमा॒न्वीरो॑ अ॒स्ता ।
 पि॒त्र्याम॒नु प्र॒दि॒शं क॒नि॒कद॒त्सुम॒ङ्गलो॑ भ॒द्रवा॒दी व॒देह ॥२॥

42.

Kánikradaj janúsham prabruvāṇá iyarti vācam aritéva
 nāvam | sumāṅgālaṣ ca ṣakune bhāvāsi mǎ tvā kǎ cid
 abhibhǎ víṣvya vidat || 1 || mǎ tvā syená úd vadhīn mǎ
 suparṇó mǎ tvā vidad íshumān vīró ástā | pítryām ánu pra-
 díṣam kánikradat sumāṅgalo bhadravādí vadehá || 2 ||

All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment. 17

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you. 18

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations. 19

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination. 20

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life. 21

42

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter. 1

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting Bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion. 2

अत्र क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत माघशीसो बृहद्वदेम विदथे सुवीराः ॥३॥

áva

kranda dakshinató gṛihāṇām sumāṅgálo bhadravādī sa-
kunte | mǎ na stená īṣata mǎgháśaṁso bṛihád — || 3 ||

(४३) त्रिनत्वारिंशं सूक्तम्

(१-३) नृचम्याभ्य सूक्तस्य शीनको गृत्समद क्रपिः । शकुन्तो (कपिभ्रलरूपीन्द्रः) देवता ।

(१, ३) प्रथमानृतीययोः क्रचोऽङ्गती, (२) द्वितीयायाश्चातिशक्यंष्टिवां छन्दसी ॥

॥१२॥ प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त क्रतुथा शकुन्तयः ।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥१॥
उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सर्वनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद
विश्वतो नः शकुने पुण्यमा वद ॥२॥
आवदंस्त्वं शकुने भद्रमा वद तुष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदसि कर्करियथा बृहद्वदेम विदथे सुवीराः ॥३॥

43.

Pradakshiníd abhí gṛiṇanti kārāvo váyo vādanta ṛituthá
śakúntayah | ubhé vácau vadati sāmaggá iva gāyatrām ca
traīśtubham cānu rājati || 1 || udgātéva śakune sāma gā-
yasi brahmaputrā iva sávaneshu śaṁsasi | vṛisheva vājī śi-
sumatīr apítyā sarvāto naḥ śakune bhadráṁ á vada vi-
śvāto naḥ śakune púṇyam á vada || 2 || āvadaṁs tvám śa-
kune bhadráṁ á vada tūshṇīm āsīnaḥ sumatīm cikiddhi
naḥ | yád utpátan vādasi karkarír yathā bṛihád — || 3 ||

O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendents, worthily praise you in this assembly of devotees. 3

43

May the bird of inner conscience guide us from time to time proclaiming the circumambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendents, sing aloud your praises in the sacrificial assembly. 3

ऋग्वेद संहिता

तृतीयं मण्डलम्

[अथ प्रथमोऽनुवाकः ॥]

(१) प्रथमं सूक्तम्

(१-२३) त्रयोविंशत्युक्त्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१३॥ सोमस्य सा तवसं वक्ष्यन्ने वाल्मि चकर्थ विदथे यजध्ये ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥१॥
प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्धिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

1.

Sómasya mā tavásam vākshy agne váhniṃ cakārtha
vidátthe yájadhyai | devāñ áchā dídyad yuñjé ádrim ṣa-
māyé agne tanvām jushasva || 1 || prāñcam yajñām cakṛima
vārdhatām gīḥ samídbhir agniṃ námasā duvasyan | diváh
ṣaṣāsura vidáthā kavīnām grītsāya cit tavāse gātúm īshuh
|| 2 ||

ṚGVEDA SAMHITA

BOOK THREE

1.

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
 अविन्दन्नु दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसृणाम् ॥३॥
 अवर्धयन्त्सुभगं सप्त यक्षीः श्वेतं जज्ञानमरुषं महित्वा ।
 शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥
 शुक्रेभिरङ्गै रजं आततन्वान्कतुं पुनानः कविभिः पवित्रैः ।
 शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

máyo dadhe médhirah pūtádaksho diváh subándhur
 janúshā prithivyāḥ | ávindann u darsatám apsv àntár de-
 vāso agním apási svásṛiṇām || 3 || ávardhayan subhágam
 saptá yahvíḥ śvetám jajñānám arushám mahitvá | śiṣum
 ná jātám abhy àrur áṣvā devāso agním jāniman vapushyan
 || 4 || ṣukrébhir āṅgai rája ātatanván krátum punānāḥ ka-
 víbhiḥ pavitraiḥ | śocír vásānaḥ páry áyur apām śriyo mi-
 mīte brihatír ánūnāḥ || 5 ||

॥३॥ वव्राजा सीमनदतीरदब्धा दिवो यक्षीरवसाना अनग्नाः ।
 सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥६॥
 स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
 अस्थुरत्र धेनवः पिन्वमाना मही दुस्सस्य मातरा समीची ॥७॥
 वभ्राणः सूतो सहसो व्यद्यौदधानः शुक्रा रभसा वपूँषि ।
 श्रोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

vavrāja sīm ānadatīr ádabdhā divó yahvīr ávasānā āna-
 gnāḥ | sánā átra yuvatáyah sáyonīr ékaṁ gárbham dadhire
 saptá vāṇiḥ || 6 || stīrṇā asya samhátó viśvárūpā ghṛitásya
 yónau sravathe mádghūnām | ásthur átra dhenávaḥ pínva-
 mānā mahī dasmāsya mātārā samīcí || 7 || babhrāṇāḥ sūno
 sahaso vy ádyaud dádghānaḥ ṣukrá rabhasā vápūnshi | śo-
 tanti dhārā mádghuno ghṛitásya vṛishā yātra vāvṛidhé ká-
 vyena || 8 ||

The fire-divine, the one, full of understanding, pure in discernment, closely associated with celestial and terrestrial regions, bestows bliss upon us. Nature's forces have found the fire-divine in the midst of ethereal vapours of the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine, white (pure) at birth, and red (radiant), when waxen. Nature's bounty approaches him, and cherish with affection as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his radiant flames, purging his power with wise purifications, clothed in radiance, this cosmic fire-divine, spreads abroad his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven's mighty glories. He is unconsuming, unimpaired, not clothed and yet not naked. These seven channels of radiance (as of a speech), eternally young, sprung from the same source, receive him as their one common embryo. 6

After the sweet rains in the inter-space which is the source of waters, the compact rays of omni-form scatter in all directions as milk coming from the full-uddered cows. The mighty (heaven and earth) are the fitting parents of this graceful fire-divine. 7

O source of strength, carefully cherished, you shine brightly, assuming refulgent and lasting beauties. The streams of love and sweetness flow forth where the mighty fire-divine grows strong by his praise. 8

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
 गुहा चरन्तं सखिभिः शिवेभिर्दिवो यहीभिर्न गुहा बभूव ॥९॥
 पितुश्च गर्भं जनितुश्च वभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
 वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥१०॥

pitús cid údhar janúshā viveda vy āsya dhārā
 asrijad ví dhénāḥ | gúhā cārantam sākhibhiḥ śivébhir divó
 yahvíbhir ná gúhā babhūva || 9 || pitús ca gárbbham janitús
 ca babhre pūrvír éko adhayat pípyānāḥ | vṛishṇe sapátnī
 śúcaye sábandhū ubhé asmai manushye ní páhi || 10 ||

॥११॥ उरौ मह्यं अनिवाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
 ऋतस्य योनावशयद्मूना जामीनामग्निरपसि स्वसृणाम् ॥११॥
 अक्रो न बभ्रिः समिधे महीनां दिदृक्षेयः सूनवे भाक्रजीकः ।
 उदुस्त्रिया जनिता यो जजानापां गर्भो नृतमो यहाँ अग्निः ॥१२॥
 अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
 देवासंश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥
 बृहन्त इक्षानयो भाक्रजीकमग्निं संचन्त विद्युतो न शुक्राः ।
 गुह्येव वृद्धं सदसि स्वे अन्तरपार उर्वे अमृतं दुहानाः ॥१४॥

uraú mahāñ anibādhé vavardhāpo agním yaśásah sám
 hí pūrvīḥ | ritásya yónāv aṣayad dāmūnā jāminām agnir
 apási svásṛiṇām || 11 || akró ná babhrīḥ samithé mahínām
 didṛikshéyah sūnāve bhārijikah | úd usríyā jānitā yó jajā-
 nāpām gárbbho nṛítamo yahvó agníḥ || 12 || apām gárbbham
 darsatām óshadhīnām vānā jajāna subhágā vírūpani | de-
 vāsaḥ cin mánasā sám hí jagmūḥ pánishṭham jātām tavā-
 sam duvasyan || 13 || bṛihánta íd bhānávo bhārijikam agním
 sacanta vidyúto ná śukráḥ | gúheva vṛiddhām sádasi své
 antár apārā ūrvé amṛítam dúhānāḥ || 14 ||

From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven—Nature's bounties—he himself does not stay hidden. 9

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom—by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them. 10

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature's laws, enjoying the affection of sisterly cosmic rivers. 11

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children. 12

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise. 13

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light. 14

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमति निकामः ।

देवैरवो मिमीहि सं जग्निरे रक्षा च नो दाम्येभिरनीकैः ॥१५॥

ile ca tvā yāja-
māno lavīrbhir ile sakhitvām sumatīm nīkāmaḥ | devair
āvo mimīhi sām jaritré rākshā ca no dāmyebhir ānikaiḥ
॥ 15 ॥

॥१६॥ उपक्षेतास्त्व सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि प्याम पृतनार्यैरेदेवान् ॥१६॥
आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्तो अवासयो दमूना अनु देवान्रथिरो यासि साधन् ॥१७॥
नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदधानि साधन् ।
घृतप्रतीक उर्विया व्यद्योदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतर्तुं सुवाचं भागं यशसं कृधी नः ॥१९॥
एता ते अग्ने जनिमा सनानि प्र पूर्याय नूतनानि वोचम् ।
महान्ति वृष्णे सर्वना कृतेमा जन्मजन्मन्निहितो जातवेदाः ॥२०॥

upakshetāras tāva supraṇīte 'gne viśvāni dhānyā dā-
dhānāḥ | surétasā śrávasā tūñjamānā abhīshyāma prītanā-
yūñr ādevān || 16 || ā devānām abhavaḥ ketūr agne mandró
viśvāni kāvyāni vidvān | prāti mārtañ avāsayo dāmūnā ānu
devān rathiró yāsi sādhan || 17 || ní duroné amṛito mārtyā-
nām rájā sasāda vidáthāni sādhan | ghṛitápratīka urviyá vy
ādyaud agnír viśvāni kāvyāni vidvān || 18 || ā no gahi sa-
khyébhiḥ śivébhir mahān mahībhir ūtibhiḥ saranyān | asme
rayīm bahulām sāmtarutram suvācam bhāgām yaśāsam
kṛidhī naḥ || 19 || etā te agne jānimā sánāni prā pūrvyāyā
nūtanāni vocam | mahānti vṛiṣhṇe sávanā kṛitémā jānmañ
-janman nīhito jātāvedāḥ || 20 ||

I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature's bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature's bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20

जन्मजन्मनिहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
 तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥
 इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
 प्र यांसि होतवृहतीरिपो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥
 इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

jānmañ-janman nīhito jātā-
 vedā viṣvāmitrebhir idhyate ājasraḥ | tāśya vayāṃ suma-
 tāu yajñīyasyāpi bhadre saumanasé syāma || 21 || imāṃ ya-
 jñāṃ sahasāvan tvāṃ no devatrā dhehi sukrato rārāṇaḥ |
 prā yaṃsi hotar bṛihatīr īsho nó 'gne máhi drávinam ā
 yajasva || 22 || īlām agne purudānsaṃ sanīm góḥ saṣvatta-
 mām hávamānāya sādha | syān naḥ sūnús tánayo vijāvágne
 sá te sumatīr bhūtv asmé || 23 ||

(२) द्वितीयं मन्त्रम्

(१-१५) पञ्चदशर्वम्याख्य मन्त्रस्य गार्धिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निदेवता । जगती छन्दः ॥

॥१७॥ वैश्वानराय धिषणांमृतावृधे घृतं न पूतमग्नये जनामसि ।
 द्विता होतरं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥
 स रोचयज्ञनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
 हव्यवाळमिरजरश्वनोहितो दुलभो विशामतिथिर्विभावसुः ॥२॥

2.

Vaiṣvānarāya dhishāṇām ṛitāvṛidhe ghṛitāṃ ná pūtām
 agnāye janāmasi | dvitā hōtāram mānushaḥ ca vāghāto
 dhiyā rātham ná kúliṣaḥ sām ṛiṇvati || 1 || sá rocayaḥ ja-
 nūshā ródasī ubhé sá mātṛór abhavat putrá íḍyaḥ | havya-
 vāḷ agnīr ajāraḥ cānohito dūlābho viṣām ātithir vibhāva-
 suḥ || 2 ||

The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration. 21

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature's bounties, bestow on us abundant food and grant us great wealth. 22

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us. 23

2

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot. 1

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people. 2

कृत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
 रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिप्यन्नुप ब्रुवे ॥३॥
 आ मन्द्रस्य सनिप्यन्तो वरेण्यं वृणीमहे अह्यं वाजमृग्मियम् ।
 रतिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥
 अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तवर्हिषः ।
 यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमुपसाम् ॥५॥

krátvā dākshasya tárusho vídharmaṇi devāso
 agnīm janayanta cīttibhiḥ | rurucānām bhānúnā jyótishā
 mahām ātyam ná vājam sanishyānn ūpa bruve || 3 || ā
 mandrāsya sanishyānto vāreṇyam vṛṇīmāhe āhryam vā-
 jam ṛigmīyam | rātim bhrīgūṇām usījam kavīkratum agnīm
 rājantaṁ divyēna śocīshā || 4 || agnīm sumnāya dadhire puró
 jānā vājaśravasam ihā vṛiktábarhishah | yatásrucaḥ surú-
 caṁ viśvádevyam rudrām yajñānām sādhadisṭim apāsām
 || 5 ||

॥१८॥ पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तवर्हिषो नरः ।
 अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥
 आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
 सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥
 नमस्यते हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
 रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

pávakaśoce táva hí ksháyam pári hótar yajñéshu vṛi-
 ktábarhisho nárah | ágne dúva ichámānāsa āpyam ūpāsate
 dráviṇam dhebi tébhyah || 6 || ā ródasī aprīnad ā svār ma-
 háj jātām yád enam apāso ádhārayan | só adhvarāya pári
 nīyate kavír átyo ná vājasātaye cánohitah || 7 || namasyáta
 havyádātim svadhvarām duvasyáta dāmyam jātāvedasam |
 rathír ṛitāsya bṛiható vícarshaṇir agnír devānām abhavat
 puróhitah || 8 ||

The enlightened priests generate the fire-divine in multi-form by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance. 3

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre. 4

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds. 5

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them. 6

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. 7

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers. 8

तिस्रो यद्वस्य समिधः परिष्मनोऽमेरुपुनस्तुशिजो अमृत्यवः ।
 तासामेकामदधुर्मर्त्ये भुजसु लोकसु द्वे उपे जामिमीयतुः ॥९॥
 विशां कविं विस्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
 स उद्धतो निवतो याति वेविषत्स गर्भमेपु भुवनेपु दीधरत् ॥१०॥

tisrō yahvāsya samídhah párijmano 'gnér
 apunann usījo ámrityavah | tāsām ékām ádadhur mártye
 bhújam u lokám u dvé úpa jāmím iyatuh || 9 || viśām ka-
 vīm viśpátim mánushīr íshah sām sīm akrīṇvan svádhitim
 ná téjase | sá udváto niváto yāti vévishat sá gárbbham eshú
 bhúvaneshu dídharat || 10 ||

॥९॥ स जिन्यते जठरेषु प्रजज्ञिवान्वृषां चित्रेषु नानन्दन्न सिंहः ।
 वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दशुषे ॥११॥
 वैश्वानरः प्रलथा नाकमारुहद्विवस्पृष्टं भन्दमानः सुमन्मभिः ।
 स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जाग्रविः ॥१२॥
 ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दुधे मातरिश्वा दिवि क्षयम् ।
 तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥
 शुचिं न यामन्निपिं स्पृष्टं केतुं दिवो रोचनस्थामुपवृधम् ।
 अग्निं मूर्धानं दिवो अप्रतिष्कृतं नर्मीमहे नमसा वाजिनं बृहत् ॥१४॥

sá jinvate jatháreshu prajajñivān vṛishā citréshu nāna-
 dan ná sinháḥ | vaiśvānarāḥ prithupājā ámartyo vásu rátñā
 dáyamāno ví dāśúshe || 11 || vaiśvānarāḥ pratnāthā nákam
 áruhad divás prishthām bhándamānah sumánmabhiḥ | sá
 pūrvaváj janāyañ jantáve dhānam samānām ájmam páry
 eti jágrivih || 12 || ritāvānam yajñíyam vípram ukthyām á
 yām dadhé mātariśvā diví ksháyam | tám citráyāmaḥ há-
 rikeṣam ímahe sudítim agním suvitāya návyase || 13 || śú-
 cim ná yámann ishirām swardṛiṣam ketúm divó rocana-
 sthām usharbúddham | agním mūrdhānam divó ápratishku-
 tam tám ímahe námasā vājīnam bṛihát || 14 ||

The immortal priests consecrated three splendours of the great and all-pervading divine fire; one of them, they placed in the world of mortals as the nourisher; while the other two (lightning and the sun) have passed into the sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the fire-divine, wise and protector of men, just as they sharpen and polish the axe. Repeatedly he goes to high and low places; and lays down his vital seed of life within these worlds. 10

While manifest in multicoloured receptacles of cosmos, the mighty fire-divine, the immortal illustrious leader of the universe, a divinity or profound lustre, grows roaring like a lion, and bestows wealth and wisdom on dedicated worshippers. 11

The illustrious leader of the universe, ascends as ever the heaven above the summit of firmament, well greeted by the singers of brilliant hymns. He, as in old times, producing riches for the folk, and ever vigilant, traverses the common way again. 12

We invoke the fire-divine for new prosperity, him who goes high in a splendid way, whose flames are golden and excellently bright. The cosmic wind brings and establishes on earth, this holy fire, adorable, true to law, wise and originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift, giver of food, beholder of light, and who strides in heaven's bright sphere like banner, whom none may turn aside and who is awakened at dawn. 14

मन्द्रं होतां शुचिमद्रयावितं दमूनेसमुक्थ्यं विश्वचर्पणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुहितं मदुमिद्राय ईमहे ॥१५॥

mandrām

hótāraṃ śúcim ādvayāvinam dāmūnasam ukthyāṃ viśvā-
carshaṇim | rātham ná citrām vāpushāya darśatām mānur-
hitam sādām íd rāyá īmahe || 15 ||

(३) तृतीयं सूक्तम्

(१-११) एकादशर्वेत्पात्य सूक्तस्य गार्थिनो विश्वामिव कृषिः । विश्वानगोऽग्निर्देवता । जगती छन्दः ॥

॥२०॥

वैश्वानराय पृथुपार्जसे विषो रत्ना विधन्त धरुणेषु गातवे ।
अग्निहि देवो अमृतो दुवस्यत्यथा धर्माणि सनता न दृदुषत् ॥१॥
अन्तर्दूतो रोदसी दुस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्ते परि भूपति शुभिर्देवेभिरग्निगिषितो वियावसुः ॥२॥
केतुं यज्ञानां विदथस्य साधने विप्रामो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्सुम्नानि यजमान आ चके ॥३॥
पिता यज्ञानामसुरो विपुश्चितां विमानमग्निर्वयुनं च वाघताम ।
आ विवेश रोदसी भृग्वर्षमा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

3.

Vaiśvānarāya prithupājase vípo rātnā vidhanta dharu-
neshu gātave | agnir hí devāṃ amṛito duvasyāty áthā dhár-
māṇi sanātā ná dūdushat || 1 || antār dūtó ródasī dasmā
īyate hótā níshatto māmushaḥ puróhitaḥ | kshāyam bṛhān-
tam pári bhūshati dyúbhir devébhīr agnir ishito dhiyáva-
suḥ || 2 || ketum yajñānām vidáthasya sádhanam víprāso
agnim mahayanta cītibhiḥ | ápānsi yásmim ādhi samda-
dhúr gíras tásmim sumnāni yājamāna á cake || 3 || pitā ya-
jñānām ásuro vipaścítam vimānam agnir vayānam ca vā-
ghátām | á viveṣa ródasī bhúrivarpasā purupriyó bhandate
dhāmabhiḥ kavīḥ || 4 ||

We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

3

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendorous fire-divine goes between heaven and earth, as the messenger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and delightfully adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥५॥

candram agnīm candrāratham hāri-
vratam vaiṣvanarām apsushādām svarvidam | vigāhām tūr-
ṇīm tāviṣībhir āvṛitam bhūrṇīm devāsa ihā suśrīyam da-
dhuh ॥ 5 ॥

॥२१॥ अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्यानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते सार्धदिष्टिभिर्जिरा दमूना अभिशस्तिचातनः ॥६॥
अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिपो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जाग्रव उशिग्देवानामसि सुक्रतुर्विषाम ॥७॥
विश्वपतिं यक्ष्ममतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥
विभावा देवः सुरणः परि क्षितीरग्निर्वैभूव शवसा मुमद्रथः ।
तस्य व्रतानि भूरिपोपिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

agnīr devēbhir mānuṣaṣ ca jantūbhis tanvānó yajñām
purupéśasaṁ dhiyá | rathīr antár īyate sādhadishtībhir jīró
dāmūnā abhiṣasticátanaḥ ॥ 6 ॥ ágne járasva svapatyá áyuny
ūrjá pinvasva sām ísho didihi naḥ | váyānsi jinva bṛihatáṣ
ca jāgriva usīg devānām ási sukrátur vipām ॥ 7 ॥ viṣpátim
yahvām átithim nárah sádā yantāraṁ dhīnām usījam ca
vāghátam | adhvarāṇām cétanaṁ jātávedasam prá ṣaṁsanti
nāmasā jūtībhir vṛidhé ॥ 8 ॥ vibhāvā devāḥ surāṇaḥ pári
kshitīr agnīr babhūva śávasā sumádrathaḥ | tásya vratāni
bhuriposhīno vayām úpa bhūshema dáma á suvṛiktībhiḥ
॥ 9 ॥

The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious. 5

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature's bounties in his cosmic chariot, in the space between heaven and earth. 6

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature's bounties, and lord of our inspired songs. 7

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of worshippers for their prosperity. 8

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode. 9

वैश्वानर तव धामान्या चक्रे येभिः स्वर्विदभयो विचक्षण ।
 जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्वना ॥१०॥
 वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वप्स्यया कृविः ।
 उमा पितरा महयन्नजायताग्निर्द्यावापृथिवी भरिरेतसा ॥११॥

vaiṣvānara tāva dhāmānyā á cake yébbhiḥ svarvíd
 ábhavo vicakshana | jātā āprīṇo bhúvanāni ródasi ágne tá
 víśvā paribhúr asi tmánā || 10 || vaiṣvānarasya daṁsānābhyo
 bṛihád áriṇād ékaḥ svapasyāyā kavīḥ | ubhā pitārā mahā-
 yam ajāyatāgnír dyāvāpṛithivī bhúriretasā || 11 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१) प्रथमर्च इन्द्रः समिद्धो वाग्निः,
 (२) द्वितीयायास्तनूतपालः, (३) तृतीयाया इन्द्रः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्धरिः, (६) षष्ठ्या
 उषासानन्ता, (७) सप्तम्या दैव्यो होतारो प्रचेतसो, (८) अष्टम्यास्तिष्ठो देव्यः सरस्वतीजा-
 भारत्यः, (९) नवम्यान्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो
 देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
 आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यसे ॥१॥
 यं देवासखिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
 सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्धृतयोनिं विधन्तम् ॥२॥

4.

Samit-samit sumānā bodhy asmé śucā-śucā sumatīm
 rāsi vāsvaḥ | á deva devān yajāthāya vakshi sákhā sákhīm
 sumānā yakshy agne || 1 || yām devāsas trír áham āyājante
 divé-dive vāruṇo mitró agnīḥ | sémām yajñām mádhuman-
 tam kṛidhī nas tánūnapād ghṛitāyonim vidhāntam || 2 ||

O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection. 10

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy. 11

4

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends. 1

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestriacal fire—the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love. 2

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
 अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥
 ऊर्ध्वो वा गातुरध्वरे अकार्यध्वा शोचीषि प्रस्थिता रजीसि ।
 दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥
 सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
 नृपेशसो विदथेषु प्र जाता अभीष्टं यज्ञं वि चरन्त पूर्वीः ॥५॥

dīdhitir viṣvāvārā jigāti hōtāram iḷāḥ prathamām yāja-
 dhyai | āchā nāmobhir vṛishabhām vandādhyai sá devān
 yakshad ishitó yájīyān || 3 || ūrdhvó vām gātúr adhvare
 akāry ūrdhvā śocīṁshi prāsthitā rājānsi | divó vā nābhā ny
 āsādi hōtā strīṇīmāhi devāvyaçā ví barhīḥ || 4 || saptá ho-
 trāṇi mánasā vṛiṇānā invanto viṣvam prāti yann nṛiténa |
 nṛipéśaso vidátheshu prá jātá abhīmāṇ yajñām ví caranta
 pūrvīḥ || 5 ||

॥२३॥

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वाश्च विरूपे ।
 यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वौ उत वा महोभिः ॥६॥
 दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
 ऋतं शंसन्त ऋतमिच्छ आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥
 आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
 सरस्वती सारस्वतेभिरवाक्क्षिप्तो देवीर्बहिरेदं सदन्तु ॥८॥

ā bhāndamāne uśhāsā ūpāke utá smayete tanvā vírūpe |
 yáthā no mitró váruṇo jújoshad índro marútvāñ utá vā
 máhobhiḥ || 6 || daívyā hōtārā prathamā ny riñje saptá pri-
 kshāsah svadháyā madanti | ṛitām śānsanta ṛitām ít tá
 āhur ānu vratām vratapā dīdhyānāḥ || 7 || ā bhāratī bhāra-
 tībhiḥ sajóshā ilā devaír manushyēbhir agniḥ | sārasyatī
 sārasyatébhir arvāk tistró devír barhír édām sadantu || 8 ||

May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance. 3

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants. 4

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerity of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual. 5

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories. 6

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them. 7

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts. 8

तन्नेस्तुरीपमधं पोषयिन्नु देव त्वष्टृर्वि रराणः स्यस्व ।
 यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
 वनस्पतेऽव सृजोप देवानभिर्हविः शमिता सूदयाति ।
 सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
 आ याह्यग्ने समिधानो अर्वाङ्निन्द्रेण देवैः सरथं तुरेभिः ।
 बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

tān nas turīpaṁ ādha poshayitnū déva tvashtar ví rarāṇāḥ
 syasva | yāto vīrāḥ karmanyaḥ sudáksho yuktágrāvā jāyate
 devákāmaḥ || 9 || vānaspaté 'va srijópa devān agnīr havīḥ
 śamitā sūdayāti | séd u hótā satyátaro yajāti yáthā devánām
 jānimāni véda || 10 || ā yāhy agne samidhānó arvāñ índreṇa
 devaīḥ sarátham turébhiḥ | barhír na āstām áditih suputrā
 svāhā devā amritā mādayantām || 11 ||

(५) पञ्चमं सूक्तम्

(११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२४॥ प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
 पृथुपाजा देवयज्ञिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥
 प्रेद्वभिर्वावृधे स्तोमैभिर्गीभिः स्तोतॄणां नमस्य उक्थैः ।
 पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

5.

Práty agnīr ushāsaḥ cékitānó 'bodhi vípraḥ padavīḥ
 kavīnām | prīthupājā devayádbhiḥ sāmiddhó 'pa dvārā tá-
 maso váhnir āvaḥ || 1 || préd v agnīr vāvṛidhe stómebhir
 gīrbhī stotrīnām namasyā ukthaiḥ | pūrvīr ṛitāsya sam-
 drīsaḥ cakānāḥ sám dūtó adyaud ushāso viroké || 2 ||

O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature's bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation 'Svaha'. 11

5

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2

अधाय्यग्निर्मानुषीषु विक्ष्वपां गर्भौ मित्र ऋतेन साधन् ।
 आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥
 मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
 मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥
 पाति प्रियं रिपो अग्रं पदं वेः पाति यक्षश्चरणं सूर्यस्य ।
 पाति नाभो सप्तशीर्षाणमग्निः पाति देवानामुपमादमुष्वः ॥५॥

ádhyāy agnīr mānushīṣhu vikshv āpām gārbho mitrá ri-
 téna sādhanḥ | á haryató yajataḥ sánv asthād ábhūd u ví-
 pro hávyo matinām || 3 || mitró agnīr bhavati yát sámiddho
 mitró hótā varuṇo jātāvedāḥ | mitró adhvaryúr ishiró dá-
 mūnā mitráḥ síndhūnām utá párvatānām || 4 || páti priyām
 ripó ágram padām vēḥ páti yahvās cáraṇam sūryasya |
 páti nábhā saptáśīrshāṇam agnīḥ páti devānām upamādam
 rishvāḥ || 5 ||

॥२५॥ ऋभुश्चक्र ईद्व्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
 ससस्य चर्म घृतवत्पदं वेस्तदिदमी रक्षत्यप्रयुच्छन् ॥६॥
 आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
 दीद्यानः शुचिर्क्रष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥७॥
 सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
 आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

ribhūṣ cakra ídyaṁ cāru nāma víṣvāni devó vayúnāni
 vidván | sasásya cārma ghṛitávat padām vés tát íd agnī
 rakshaty áprayuchan || 6 || ā yónim agnīr ghṛitávantanam
 asthāt prithúpragāṇam uśāntam uśānāḥ | dídyānaḥ śúcir
 rishvāḥ pāvakaḥ pūnaḥ-punar mātārā nāvyaśī kaḥ || 7 || sa-
 dyó jātá óshadhībhir vavakshe yádī vārdhanti prasvò ghṛi-
 téna | āpa iva pravātā śumbhamānā urushyád agnīḥ pitrór
 upāsthe || 8 ||

The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations. 3

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds. 4

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees. 5

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly. 6

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven. 7

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth). 8

उदु ष्टुतः समिधा यद्धो अद्यौहर्षमिन्दिवो अधि नाभो पृथिव्याः ।
 मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्ष्यजथाय देवान् ॥९॥
 उदस्तम्भीत्समिधा नाकमुष्वोऽग्निर्भवन्नत्तमो रौचनानाम् ।
 यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥१०॥
 इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

úd u shtutáh samídhā yahvó adyaud várshman
 divó ádhi nábhā prithivyáh | mitró agnir ídyo mātariśvā
 dūtó vakshad yajáthāya devān || 9 || úd astambhīt samídhā
 nākam rishvó 'gnir bhāvann uttamó rocanānām | yádī bhrī-
 gubhyah pári mātariśvā gūhā sántam havyavāham samídhé
 || 10 || ūlām agne — || 11 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशचत्वारस्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२९॥ प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
 दक्षिणावाङ्वाजिनी प्राच्येति हविर्भरन्त्यग्नेयं घृताचीं ॥१॥
 आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
 दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः ॥२॥
 यौश्च त्वा पृथिवी यज्ञियांसो नि होतारं सादयन्ते दमाय ।
 यदी विशो मानुषीर्देवयन्तीः प्रयस्वन्तीरीळते शुक्रमर्चिः ॥३॥

6.

Prá kāravo mananá vacyámānā devadrícīm nayata de-
 vayántah | dakshināvāṇvād vājīnī prácy eti havír bháranty
 agnáye ghṛitācī || 1 || á ródasī aprīṇā jáyamāna utá prá
 rikthā ádha nú prayajyo | divás cid agne mahinā prithi-
 vyā vacyántām te váhnayah saptájihvāh || 2 || dyaús ca tvā
 prithiví yajñíyāso ní hótāram sādawayante dāmāya | yádī
 víšo mánushīr devayántīh práyasvatir ílate sukrám arcīh
 || 3 ||

Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature's bounties to help us in the accomplishment of our selfless noble deeds. 9

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance. 10

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us. 11

6

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire. 1

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth. 2

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature's bounties, accept you as their prime invoker in the cosmic sacrifice. 3

महान्सधस्थे ध्रुव आ निषत्तोऽन्तर्यावा माहिने हर्यमाणः ।
 आस्क्रे सपत्नी अजरे अमृक्ते सवर्दुधे उरुगायस्य धेनू ॥४॥
 व्रता ते अग्ने महता महानि तव कत्वा रोदसी आ ततन्ध ।
 त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

mahān sadhāsthe dhruvā ā nīshatto 'ntār dyāvā mā-
 hine hāryamāṇaḥ | āskre sapātnī ajāre amṛikte sabardúghe
 urugāyasya dhenú || 4 || vratā te agne mahatō mahāni tāva
 krātvā rōdasī ā tatantha | tvām dūtō abhavo jāyamānas
 tvām netā vṛishabha carshaṇīnām || 5 ||

॥२७॥ ऋतस्य वा केशिना योग्याभिर्घृतस्तुवा रोहिता धुरि धिष्व ।
 अथा वह देवान्देव विश्वान्स्वध्वरा कृणुहि जातवेदः ॥६॥
 दिवश्चिदा ते रुचयन्त रोका उपो विभातीरनु भासि पूर्वीः ।
 अपो यदस उशध्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥७॥
 उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
 उमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥
 ऐभिर्गन्धे सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
 पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादग्यस्व ॥९॥

ṛitāsya vā keśinā yogyābhir ghṛitasnūvā rōhitā dhurī
 dhishva | áthā vaha devān deva víśvān svadhvarā kṛiṇuhi
 jātavedaḥ || 6 || divaś cid ā te rucayanta rokā ushó vibhā-
 tīr ānu bhāsi pūrvīḥ | apó yád agna usádhag vāneshu hó-
 tur mandrásya panáyanta devāḥ || 7 || uráu vā yé antári-
 kṣhe mādanti divó vā yé rocané sánti devāḥ | ūmā vā yé
 snhāvāso yājatrā āyemiré rathyo agne áśvāḥ || 8 || aībhir
 agne sarátham yāhy arvān nānārathām vā vibhāvo hy
 áśvāḥ | pātnīvatas trīṇśatam trīṇś ca devān anushvadhām
 ā vaha mādāyasva || 9 ||

The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar. 4

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men. 5

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation. 6

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests. 7

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us). 8

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice. 9

स होता यस्य रोदसी चिदुर्वी यज्ञयज्ञमभि वृधे गृणीतः ।
 प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥
 इलामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सनुस्तनयो विजावाग्ने सा ते मुमतिर्भूत्वस्मे ॥११॥

sá hótā yásya ródasī cid urvī ya-
 jñām-yaajñam abhí vṛidhé grīṇītāḥ | prācī adhvaréva tastha-
 tuḥ suméke ritāvārī ritājatasya satyē || 10 || ilām agne
 — || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र य आरुः शितिपृष्ठस्य धासेरा मातरां विविशुः सप्त वाणीः ।
 परिक्षिता पितरा सं चरेते प्र संस्रते दीर्घमायुः प्रयक्षे ॥१॥
 दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्ब्रह्मन्तीः ।
 ऋतस्य त्वा सदसि क्षेमयन्तं पर्येकां चरति वर्तनिं गौः ॥२॥
 आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रेयीणाम् ।
 प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

7.

Prá yá ārūḥ śitipriṣṭhāsya dhāsér ā mātārā vivishuḥ
 saptā vāṇīḥ | parikshītā pitārā sām carete prá sarsrāte dīr-
 ghām āyuh prayākshē || 1 || divākshaso dhenāvo vṛiṣṇo
 āśvā devīr ā tasthau mādhumad vāhantīḥ | ritāsya tvā sá-
 dasi kshemayántam páry ékā carati vartanīm gauḥ || 2 || á
 sīm arohat suyāmā bhāvantiḥ pátiḥ cikitván rayivíd rayī-
 nām | prá nīlapriṣṭho atasāsya dhāsés tá avāsayat puru-
 dhāpratīkah || 3 ||

He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

7

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
 व्यङ्गेभिर्दियुतानः सधस्थ एकांमिव रोदसी आ विवेश ॥४॥
 जानन्ति वृष्णो अरुपस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
 दिवोरुचः सुरुचो रोचमाना इच्छा येषां गण्या माहिना गीः ॥५॥

māhi tvāshtrām ūrjāyantīr ajuryām sta-
 bhūyāmānam vahāto vahanti | vy āṅgebhir didyutānāḥ sa-
 dhāstha ekām iva ródasī á viveṣa || 4 || jānānti vṛiṣṇo
 arushāsya śevam utá bradhnāsya śāsane raṇanti | divorúcaḥ
 surúco rócāmāna ilā yéshām gānyā māhinā gīḥ || 5 ||

॥२॥ उतो पितृभ्यां प्रविदानु घोषं महो महद्भयामनयन्त शूपम् ।
 उक्षा ह यत्र परि धानमक्तेरनु स्वं धाम जरितुर्ववक्ष ॥६॥
 अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
 प्राञ्चो मदन्त्युक्ष्णो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥
 दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वध्या मदन्ति ।
 ऋतं शंसन्त ऋतमिन्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥
 वृषायन्ते भुहे अत्याय पूर्वावृष्णे चित्राय रश्मयः सुयामाः ।
 देव होतर्षन्द्रतरश्चिकित्वान्महो देवान्रोदसी एह वक्षि ॥९॥

utó pitṛibhyām pravídānu ghósham mahó mahádbhyām
 amayanta śūshām | ukshā ha yātra pári dhānam aktór ānu
 svām dhāma jaritúr vaváksha || 6 || adhvaryúbhiḥ pañcá-
 bhiḥ saptá víprāḥ priyām rakshante níhitam padām véḥ |
 práñco madanty ukshāṇo ajuryā devā devānām ānu hí
 vratá gūḥ || 7 || daívyā hótārā prathamā — || 8 || vṛiṣhāyānte
 mahé átyāya pūrvír vṛiṣṇe citráya raśmáyaḥ suyāmāḥ |
 déva hotar mandrátaraś cikitvān mahó devān ródasī éhā
 vakshi || 9 ||

Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the libations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the *truth-eternal*, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature's bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature's bounties, heaven and earth. 9

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
 उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥
 इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

priksháprayajo draviṇaḥ suvācaḥ suketáva
 nsháso revád ūshuh | utó cid agne mahinā prithivyāḥ kṛi-
 tām cid énaḥ sām mahé daśasya || 10 || ilām agne —
 || 11 ||

(८) अष्टमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-५) प्रयमादिपञ्चर्चा यूपः,
 (६-१०) पष्ट्यादिपञ्चानां यूपाः, (८) अष्टम्या विश्वे देवा वा, (११) एकादश्याश्च तत्त्वतो देवताः ।
 (१-२, ४-६, ८-११) प्रयमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृत्वस्याष्टम्यादिचतसृणाञ्च त्रिष्टुप्,
 (३, ७) तृतीयासप्तम्योश्चानुष्टुप् छन्दसी ॥

॥३॥ अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन ।
 यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥१॥
 समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वन्वानो अजरं सुवीरम् ।
 आरे अस्मदमतिं बार्धमान उच्छ्रयस्व महते सौभगाय ॥२॥
 उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
 सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

8.

Añjānti tvām adhvaré devayānto vánaspate mádhunā
 daívyena | yád ūrdhvas tíshtṥhā drávinehā dhattād yád vā
 ksháyo mātúr asyā upásthe || 1 || sámiddhasya śráyamāṇaḥ
 purástād bráhma vanvānó ajāraṁ suvīraṁ | āré asmád āma-
 tim bádhamāna úc chrayasva mahaté saúbhagāya || 2 || úc
 chrayasva vanaspate várshman prithivyā ádhi | súmitī mī-
 yāmāno várco dhā yajñāvāhase || 3 ||

O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
 तं धीरासः कवय उन्नयन्ति स्वाध्योऽु मनसा देवयन्तः ॥४॥
 जातो जायते सुदिनत्वे अह्ना समर्य आ विदथे वर्धमानः ।
 पुनन्ति धीरा अपसौ मनीषा देव्या विप्र उदियति वाचम् ॥५॥

yūvā suvāsāḥ pārivīta
 āgāt sā u śréyān bhavati jāyamānaḥ | tāṃ dhīrāsaḥ ka-
 vāya ūn nayanti svādhyò mānasā devayāntaḥ || 4 || jāto
 jāyate sudinatvé áhnām samaryá ā vidáthe vārdhamānaḥ |
 punānti dhīrā apāso manīṣā devayā vipra úd iyarti vā-
 cam || 5 ||

॥४॥ यान्त्रो नरो देवयन्तो निमिस्युर्वनस्पते स्वधितिर्वा ततक्ष ।
 ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥
 ये वृक्णासो अधि क्षमि निमितासो यतस्तुचः ।
 ते नो व्यन्तु वार्य देवत्रा क्षेत्रसाधसः ॥७॥
 आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
 सजोषसो यज्ञमवन्तु देवा ऊर्ध्व कृष्वन्त्वध्वरस्य केतुम् ॥८॥
 हंसा इव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः ।
 उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पार्थः ॥९॥

yān vo náro devayānto ninimiyúr vānaspate svādhitir
 vā tatáksha | té devāsaḥ svāravas tasthivānsaḥ prajāvad
 asmé didhishantu rātnam || 6 || yé vṛikṇāso ádhi kshāmi
 nimitāso yatásrucaḥ | té no vyantu vāryam devatrā kshe-
 trasādhasaḥ || 7 || ādityā rudrā vāsavaḥ sunīthā dyāvā-
 kshāmā pṛithivī antáriksham | sajóshaso yajñām avantu
 devā ūrdhvām kṛiṇvantv adhvarásya ketúm || 8 || haṃsā iva
 śreṇiṣó yātānāḥ śukrá vāsānāḥ svāravo na āguḥ | unniyā-
 mānāḥ kavībhiḥ purástād devā devānām āpi yanti pāthaḥ
 || 9 ||

Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
 वाघद्विर्वा विहवे श्रोषमाणा अस्मौ अवन्तु पृतनाज्येषु ॥१०॥
 वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
 यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

śṛṅgāṇivēc chṛiṅgīnām sām dadṛiṣre caśhālavantaḥ
 svāraṇaḥ prithivyām | vāghādbhir vā vihavé śrōshamāṇā
 asmāu avantu pritanājyeshu || 10 || vānaspate śatāvalśo vī
 roha sahasravalśā vī vayām ruhema | yām tvām ayām svā-
 dhitis téjamānaḥ prañināya mahaté saubhagāya || 11 ||

(९) नवमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निदेवता । (१-८) प्रथमाष्टर्चा बृहती,

(९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥९॥

सखायस्त्वा ववृमहे देवं मर्तांस ऊतये ।
 अपां नपातं सुभगं सुदीदिति सुप्रतूर्तिमनेहसम् ॥१॥
 कार्यमानो वना त्वं यन्मातृरजगन्नपः ।
 न तत्ते अग्ने प्रमृषे निवर्तनं यदूरे सन्निहाभवः ॥२॥
 अति तृष्टं ववक्षिथाथैव सुमना असि ।
 प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

9.

Sákhāyas tvā vavṛimahe devām mártāsa ūtāye | apām
 nāpātaṁ subhāgaṁ sudíditim suprátūrtim anehāsam || 1 ||
 kāyamāno vanā tvām yān mātṛīr ājagann apāḥ | ná tát te
 agne pramṛiṣhe nivārtanam yád dūré sām ihābhavaḥ || 2 ||
 āti tṛiṣṭām vavakshithāthaivā sumānā asi | prá-prānyé
 yānti páry anyā āsate yéshām sakhyé āsi śritāḥ || 3 ||

Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 10

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness. 11

9



We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries. 1

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar. 2

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any. 3

ईयिवांसमति स्निधः शश्वतीरति सश्वतः ।
 अन्वीमविन्दन्निचिरासौ अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥
 सस्रुवांसमिव त्मनामिमित्था तिरोहितम् ।
 ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

vāṁsam āti srīdhaḥ śaśvatīr āti saṣcātaḥ | ānv im avindan
 nicirāso adrūho 'psú sinhām iva śritām || 4 || sasrivāṁsam
 iva tmānāgnīm itthā tiróhitam | aīnam nayan mātariśvā
 parāvato devébhyo mathitām pári || 5 ||

॥६॥

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
 विश्वान्यद्यज्ञौ अभिपासि मानुष तव कृत्वा यविष्य ॥६॥
 तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
 त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥
 आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
 आशुं दूतमजिरं प्रनमीड्यं श्रुष्टी देवं संपर्यत ॥८॥
 त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
 औक्षन्घृतैरस्तृणन्बर्हिरेस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

tām tvā mártā agribhṇata devébhyo havyavāhana |
 víśvān yád yajñāñ abhipási mānusha táva krátvā yavi-
 shṭhya || 6 || tát bhadraṁ táva daṁsánā pákāya cic chada-
 yati | tvām yád agne paśávaḥ samásate sámiddham api-
 sarvaré || 7 || ā juhota svadhvarám śīrám pāvakāśocisham |
 āśūm dūtām ajirám pratnām ídyaṁ śrushtī devām sapar-
 yata || 8 || trīni śatā trí sahasrāṇy agnīm triṁśac ca devā
 náva cāsaparyan | aúkshan ghṛitaír āstrīṇan barbír asnā
 ād íd dhótāram ny āsādayanta || 9 ||

The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ignorant person. The herds of cattle gather around you when kindled at the dead of night. 7

May you offer obeisance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine. countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9

(१०) दशमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥७॥ त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् । देवं मर्तास इन्धते समध्वरे ॥१॥
 त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते । गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥
 स घा यस्ते ददाशति समिधा जातवेदसे । सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥
 स केतुरध्वराणामग्निर्देवेभिरा गमत् । अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥
 प्र होत्रे पूर्य वचोऽम्रये भरता बृहत् । विपां ज्योतीषि बिभ्रते न वेधसे ॥५॥

10.

Tvām agne manīṣiṇaḥ samrājam carshaṇīmām | devām
 mārtaśa indhate sām adhvaré || 1 || tvām yajñéshv ṛitvījam
 āgne hótāram ilate | gopā ṛitasya didihi své dāme || 2 || sā
 ghā yās te dādāṣati samīdhā jātāvedase | só agne dhatte
 suvīryam sā pushyati || 3 || sā ketúr adhvarāṇām agnīr de-
 vébhir ā gamat | añjānāḥ saptā hótṛibhir havīṣmte || 4 ||
 prá hótṛe pūrvyām vāco 'gnāye bharatā bṛhāt | vipām
 jyōtīnshi bíbhrate ná vedhāse || 5 ||

॥८॥ अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः । महे वाजाय द्रविणाय दर्शतः ॥६॥
 अग्ने यजिष्ठो अध्वरे देवान्देवयते यज । होता मन्द्रो वि राजस्यति स्त्रिधः ॥७॥
 स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् । भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

agnīm vardbantu no gīro yāto jāyata ukthyāḥ | mahé
 vājāya drāviṇāya darṣatāḥ || 6 || āgne yājishṭho adhvaré de-
 vān devayaté yaja | hótā mandró ví rājasy āti srīdhaḥ
 || 7 || sā naḥ pāvaka didihi dyumád asmé suvīryam | bhāvā
 stotrībhyo ántamaḥ svastāye || 8 ||

The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहममर्त्यं सहोवृधम् ॥९॥

tām tvā viprā vipanyāvo
jāgrivānsaḥ sām indhate | havyavāham amartyam sahovrī-
dham ॥ 9 ॥

(११) एकादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाधिर्नो विश्वामित्र ऋषिः । अग्निदेवता । गायत्री छन्दः ॥

॥९॥ अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः । स वेद यज्ञमानुषक् ॥१॥
स हव्यवाहमर्त्यं उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥२॥
अग्निर्धिया स चेतति केतुर्यज्ञस्यं पूर्यः । अर्थं ह्यस्य तरणि ॥३॥
अग्निं सूनुं सनश्नुतं सहसो जातवेदसम् । वह्निं देवा अकृण्वत ॥४॥
अदाभ्यः पुरस्ता विशामग्निर्मानुषीणाम् । तूर्णी रथः सदा नवः ॥५॥

11.

Agnīr hótā puróbito dhvarásya vícarshaṇiḥ | sá veda
yajñām ānushák ॥ 1 ॥ sá havyavā́ amartya usíg dūtás cá-
nohitah | agnīr dhiyá sām ṛiṇvati ॥ 2 ॥ agnīr dhiyá sá cetati
ketúr yajñásya pūrvyáh | ártham hy āsya tarāṇi ॥ 3 ॥
agnīm sūnūṃ sánaśrutam sáhaso jātávedasam | váhniṃ
devá akṛiṇvata ॥ 4 ॥ ádābhyah puraetá viśām agnīr mānu-
shīṇām | túrnī ráthah sádā návah ॥ 5 ॥

॥१०॥ साह्मन्विश्वा अभियुजः क्रतुर्देवानाममृक्तः । अग्निस्तुविश्रवस्तमः ॥६॥

sāhvān vísvā abhiyújah krátur devānām amṛiktaḥ |
agnís tuvīśravastamah ॥ 6 ॥

The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augments of strength. 9

11

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed. 1

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. 2

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness. 3

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities. 4

The adorable Lord, the precursor of human race, the speedy carrier of virtues is ever new and unsusceptible of any harm. 5

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's bounties. 6

अभि प्रयांसि वाहसा दाश्वँ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥
 परि विश्वानि सुधिताग्नेरश्याम मन्मभिः । विप्रासो जातवेदसः ॥८॥
 अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

abhi práyānsi váhasā dāśvāñ
 aṣnoti mártyaḥ | ksháyam pāvakāṣocishaḥ || 7 || pári víṣvāni
 súdhitāgnér aśyāma mánmabhiḥ | víprāso jātávedasaḥ || 8 ||
 ágne víṣvāni váryā vājeshu sanishāmahe | tvé devāsa érire
 || 9 ||

(१२) द्वादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥११॥ इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
 इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

12.

Índrāgnī á gatam sutam gīrbhír nábho váreṇyam | asyá
 pātam dhiyéshitá || 1 || índrāgnī jaritúḥ sácā yajñó jigāti
 cétanah | ayá pātam imám sutám || 2 ||

इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥
 तोशा वृत्रहणा हुवे सजित्वानापरजिता । इन्द्राग्नी वाजसार्तमा ॥४॥

índram agním kavi-
 chádā yajñásya jūtyá vṛiṇe | tá sómasyehá tṛimpatām || 3 ||
 tośá vṛitrahánā huve sajítvānāparājitā | índrāgní vājasā-
 tamā || 4 ||

From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature's forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥५॥

prā vām arcanty ukthino nīthāvidō jaritārah |
īndrāgnī īsha ā vṛiṇe || 5 ||

॥१२॥ इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥
इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः । ऋतस्य पथ्याऽनु ॥७॥
इन्द्राग्नी तविषाणि वां सुधस्थानि प्रयांसि च । युवोरमूर्यं हितम् ॥८॥
इन्द्राग्नी रोचना दिवः परि वाजेषु भूपथः । तद्वा चेति प्र वीर्यम् ॥९॥

īndrāgnī navatīm puro dāsāpatnīr adhūnutam | sākām
ékena kārmanā || 6 || īndrāgnī āpasas pāry ūpa prā yanti
dhītāyah | ritāsyā pathyā ānu || 7 || īndrāgnī tavishāṇi vām
sadhāsthāni prāyāṁsi ca | yuvōr aptūryam hitām || 8 || īn-
drāgnī rocanā divāḥ pāri vājeshu bhūshathah | tād vām
ceti prā vīryām || 9 ||

[अथ द्वितीयोऽनुवाकः ॥]

(१३) त्रयोदशं सूक्तम्

(१-७) मन्त्रचग्यास्य सूक्तस्य वैश्वामित्र ऋषिः । अग्निदेवता । अनुष्टुप छन्दः ॥

॥१३॥

प्र वो देवायाम्नये वहिष्ठमर्चास्मै ।
गमदेवेभिरा स नो यजिष्ठो वहिरा सदत् ॥१॥
ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

13.

Prā vo devāyāgnāye bārhishtham arcāsmāi | gāmad
devébbhir ā sá no yājishtho barhír ā sadat || 1 || ritāvā yā-
sya ródasī dāksham sácanta ūtāyah | havishmantas tām
īlate tām sanishyántó 'vase || 2 ||

O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
 अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥
 स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
 यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥
 दीदियांसमपूर्य वस्वीभिस्स्य धीनिभिः ।
 ऋकाणो अग्निमिन्धते होतारं विष्पतिं विशाम् ॥५॥
 उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
 शं नः शोचा मरुद्बुधोऽग्ने सहस्रमातमः ॥६॥
 नू नो रास्य सहस्रवत्तोक्वत्पुष्टिमद्वसु ।
 द्युमदग्ने सुवीर्यं वरिष्ठमनुपक्षितम् ॥७॥

sá yantā vípra eshām sá
 yajñánām áthā hí sháh | agním tám vo duvasyata dátā
 yó vānitā maghām || 3 || sá nah śármāṇi vītāye 'gnír ya-
 chatu śántamā | yáto nah prushnávad vásu diví kshítibhyo
 apsv á || 4 || didiváṅsam ápūrvyam vāsvībhir asya dhītíbhīḥ |
 ríkvāṇo agním indhate hótāram viṣpátim viśām || 5 || utá
 no bráhmān avisha ukthéshu devahūtamaḥ | śám nah śocā
 marúdvṛidhó 'gne sahasrasátamaḥ || 6 || nū no rāsva sahá-
 sravat tokávat pushtínád vásu | dyumád agne suvīryam
 vārshishṭham ánupakshitam || 7 ||

(६४) चतुर्दशं सूक्तम्

(१-५) सप्तवर्ग्यास्य सूक्तस्य धैश्वामित्र ऋषेः कृपिः । अग्निदेवता । विष्णुप छन्दः ॥

॥१४॥ आ होता सुन्द्रो विदधान्यमथात्मत्यो यज्वा कवितमः स वेधाः ।
 विद्युद्भूः सहस्रस्पृत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

14.

Ā hótā mandró vidáthāny asthāt satyó yájvā kavíta-
 maḥ sá vedháh | vidyúdrathah sáhasas putró agníḥ śo-
 cishkeṣah prithivyām pájo aṣret || 1 ||

He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

May the adorable Lord, the invoker, the exhilarator, ever-true, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतेते सहस्रः ।
 विद्वाँ आ वक्षि विदुषो नि पत्सि मध्य आ वहिस्तये यजत्र ॥२॥
 द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छे ।
 यत्सीमृन्नन्ति पृथ्यं हविर्भिरा वन्धुरेव तस्थतुर्दुग्णे ॥३॥
 मित्रश्च तुभ्यं वरुणः सहस्रोऽग्ने विश्वे मरुतः सुमर्मर्चन ।
 यच्छोचिषा सहस्रपुत्र तिष्ठा अभि क्षितीः प्रथयन्त्यस्यो नृन् ॥४॥
 वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
 यजिष्ठेन मनसा यक्षि देवानस्वेधता मन्मना विप्रो अग्ने ॥५॥

áyāmi te nāmalūktim

jushasva rītāvas túbhyam cétate sahasvaḥ | vidvāñ ā vakshi
 vidúsho ní shatsi-mádhya ā barhír ūtāye yajatra || 2 || drá-
 vatām ta ushāsā vājáyantī ágne vátasya pathyābhir ácha |
 yát sīm añjānti pūrvyām havírbhir ā vandbúreva tasthatur
 duroṇé || 3 || mitrás ca túbhyam várunaḥ sahasvó 'gne
 víšve marútaḥ sunmám arcan | yác choeishā sahasas putra
 tíshtḥā abhí kshitíḥ pratháyan sūryo nrín || 4 || vayām te
 adyá rarimā hí kāmam uttānāhastā nāmasopasádya | yáji-
 shthēna mánasā yakshi deván áśredhatā mánmanā vípro
 agne || 5 ||

त्वद्धि पुत्र सहस्रो वि पूर्वीर्देवस्य यन्त्यृतयो वि वाजाः ।
 त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥
 तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्ये अकर्म ।
 त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

tvād dhí putra sahaso ví pūrvír devásya yānty
 ūtāyo ví vājāḥ | tvām dehi sahasrīnaṁ rayīm no 'droghēna
 vācasā satyām agne || 6 || túbhyam daksha kavikrato yā-
 nīmā déva mártāso adhvaré ákarma | tvām víśvasya surá-
 thasya bodhi sárvaṁ tād agne amṛita svadehā || 7 ||

To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutations. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7

(१५) पञ्चदशं मृतम

(१-७) समर्चयाम्य मृतम्य कान्य उक्तील ऋषिः । अग्निदेवता । विष्णु छन्दः ॥

॥१५॥ वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अर्मीवाः ।
 सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥
 त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
 जन्मेव नित्यं तनयं जुषस्य स्तोमं मे अग्ने तन्वा सुजात ॥२॥
 त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वमे अरुपो वि भाहि ।
 वसो नेषि च पर्षि चात्यंहः कृधी नो राय उज्जितो यविष्ठ ॥३॥

15.

Ví pájasā prithúnā śósueāno bādhasva dvishó raksháso
 ámivāḥ | suśármaṇo bṛihatāḥ śármaṇi syām agnér ahám
 suhávasya pránītau || 1 || tvám no asyá ushásó vyúshṭau
 tvám súra údite bodhi gopāḥ | jánmeva nítyaṁ tánayaṁ
 jushasva stómam me agne tanvā sujāta || 2 || tvám nṛicá-
 kshā vṛishabhānu pūrvīḥ kṛishnásv agne arushó ví bhāhi |
 vásó nēshi ca párshi cáty ánhah kṛidhí no rāyá usíjo
 yavishṭha || 3 ||

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
 यज्ञस्य नेता प्रथमस्य पायोजातवेदो बृहतः सुप्रणीते ॥१॥
 अच्छिद्रा शर्म जरितः पुरुषि देवाँ अच्छा दीद्यानः सुमेधाः ।
 रथो न सस्त्रिभि वंश्चि वाजमग्ने त्वं रोदसी नः सुमेके ॥२॥

áshālho agne vṛishabhó didīhi púro víṣvāḥ
 saúbhagā samjigivān | yajñásya netá prathamásya pāyór
 jātavedo bṛihatāḥ supranīte || 4 || áchidrā śarma jaritaḥ pu-
 rūṇi devāñ áchā dídyānaḥ sumedhāḥ | rátho ná sásnir abhí
 vakshi vájam ágne tvám ródasī naḥ suméke || 5 ||

Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestowerer of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature's bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
 देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि प्ठात ॥६॥
 इलामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सनुस्तनयो विजात्राग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

prā pī-

paya vṛishabha jínva vājān ágne tvám ródasī naḥ sudóghe |
 devébhir deva surúcā rucānó mǎ no mártasya durmatih
 pári shthāt || 6 || ilām agne — || 7 ||

(१६) षोडशं सूक्तम्

(१-६) षड्वचन्यास्य सूनव्य काव्य उक्तीन् कृषिः । अग्निर्देवता । प्रगाथः (विषमचो बृहती ।

ममचो मनोबृहती) छन्दः ॥

॥१६॥

अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
 गाय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम ॥१॥
 इमं नरो मरुतः सश्रता वृधं यस्मिन्नायुः शत्रुधामः ।
 अभि ये सन्ति प्रतनासु दुध्यो विश्राहा शत्रुमादुभुः ॥२॥
 स त्वं नो गायः शिशिहि मीध्वो अग्ने सुवीर्यस्य ।
 तुविद्युम्न वरिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

16.

Ayám agníḥ suvīryasyéṣe maháḥ saúbhagasya | rāyá
 iṣe svapatyáśya gómata iṣe vṛitraháthānām || 1 || imám
 naro marutaḥ saṣcatā vṛidham yásmin rāyaḥ śevṛidhāsaḥ |
 abhí yé sánti prítanāsu dūḍhyo viśvāhā śátrum ādabhūḥ
 || 2 || sá tvám no rāyāḥ śiṣiḥi mīdhvo agne suvīryasya |
 távidyunma vārshishthasya prajāvato 'namivásya ṣushmí-
 naḥ || 3 ||

O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us. 6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 7

16

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils. 1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries. 2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness. 3

चक्रि॒र्यो विश्वा॒ भुव॑ना॒भि सा॑स॒हिश्चक्रि॑र्दे॒वेष्वा दु॒वः ।
 आ दे॒वेषु॑ य॒तत॑ आ सु॒वीर्य॑ आ शंस॑ उ॒त नृ॒णाम् ॥४॥
 मा नो॑ अ॒ग्नेऽम॑तये॒ मावी॑र॒तायै री॒रधः॑ ।
 मा॒गोत॑र्यै स॒हस॑स्पु॒त्र मा नि॑देऽप॒ द्वेषा॑स्या कृ॒धि ॥५॥
 श॒ग्धि वा॑ज॒स्य सु॒भग॑ प्र॒जाव॑तोऽग्ने॒ बृह॑तो अ॒ध्वरे॑ ।
 सं रा॒या भू॒यसा॑ सृ॒ज म॒योभु॑ना तु॒र्विद्यु॑न् य॒शस्व॑ता ॥६॥

cákrir yó víśvā bhūvanābhi sāsaḥiṣ cākrir de-
 vēshv ā dúvaḥ | ā devēshu yātata ā suvīrya ā śaṁsa utā
 nṛṇām || 4 || mā no agné 'mataye māvīratāyai rīradhaḥ |
 māgótāyai sahasas putra mā nidé 'pa dvēśhānsy ā kṛidhi
 || 5 || śagdhī vājasya subhaga prajāvató 'gne bṛiható
 adhvaré | sám rāyā bhūyasā sṛja mayobhāna túvidyumna
 yāśasvatā || 6 ||

(१७) सप्तदशं सूक्तम्

(१-५) पञ्चर्चन्यास्य सूक्तस्य वैश्वामित्रः कृत ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१७॥

समि॒ध्यमा॑नः प्रथ॒मानु॑ धर्मा॒ सम॑क्तुभि॒रज्य॑ते वि॒श्ववा॑रः ।
 शोचि॑ष्केशो घृ॒तनि॑र्णिकपा॒वकः॑ सु॒यज्ञो अ॒ग्निर्य॑जथाय दे॒वान् ॥१॥
 यथा॑य॒जो हो॒त्रम॑ग्ने पृथि॒व्या यथा॑ दि॒वो जा॑तवेदश्चि॒कित्वा॑न् ।
 ए॒वाने॑न ह॒विषा॑ यक्षि दे॒वान्मनु॑ष्व॒द्यज्ञं॑ प्र ति॒रेम॑द्य ॥२॥

17.

Samidhyāmānaḥ prathamāna dhārmā sám aktūbhir
 ajyate visvāvāraḥ | śociṣkeṣo ghṛitānirṇik pāvakāḥ suyajño
 agnir yajāthāya devān || 1 || yāthāyajo hotrām agne prithivyā
 yāthā divó jātavedaṣ cikitvān | evānéna havishā yakshi de-
 vān manushvād yajñām prā tiremām adyā || 2 ||

He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature's bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

17

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature's bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature's bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2

त्रीण्यायूँषि तव जातवेदस्तिस्त्र आजानीरुषसस्ते अग्ने ।
 ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥
 अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
 त्वां दूतमरतिं हव्यवाहं देवा अकृष्वन्नमृतस्य नाभिम् ॥४॥
 यस्त्वद्धोता पूर्वी अग्ने यजीयान्द्रिता च सत्ता स्वधया च शंभुः ।
 तस्यानु धर्मं प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

trīṇy

āyūṁshi tāva jātavedas tistrā ājānir ushāsas te agne | tā-
 bhīr devānām āvo yakshi vidvān āthā bhava yajamānaya
 śam yoh || 3 || agnīm sudītīm sudrīṣam grīṇānto namasyā-
 mas tvēdyam jātavedaḥ | tvām dūtām aratīm havyavāham
 devā akrīṣvann amṛitasya nābhīm || 4 || yās tvād dhōta
 pūrvo agne yājīyān dvitā ca sātta svadhāya ca śambhūḥ
 tāsyānu dhārma prā yaja cikitvó 'tha no dha adhvarām
 devāvītan || 5 ||

(१८) अष्टादशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कृतः कविः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ भवो नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
 पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्देहतादरातीः ॥१॥
 तपो ऋग्ने अन्तरां अमित्रान्तपा शंसमररुषः परस्य ।
 तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

18.

Bháva no agne sumāna ūpetau sākheva sākhye pitāreva
 sādhuḥ | purudrūho hí kshitāyo jānānām prāti pratīcīr da-
 hatād ārātīḥ || 1 || tāpo shv agne āntarāṁ amītrān tāpā
 śānsam ārarushaḥ pārasya | tāpo vaso cikitānó acittān ví
 te tishthāntām ajārā ayāsaḥ || 2 ||

O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship. 3

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments. 4

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties. 5

18

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us. 1

Burn up thoroughly, O adorable God, our assailing enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail. 2

इध्मेनाग्निं इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
 यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥
 उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि ।
 रेवदग्ने विश्वामित्रेषु शं योर्मर्मूज्मा ते तन्वं भूरि कृत्वः ॥४॥
 कृधि रत्नं सुसनिर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
 स्तोतुर्दुरोणे सुभगस्य रेवत्सुप्रा कस्त्रा दधिषे वपूषि ॥५॥

idhménāgna ichámāno
 ghṛitēna juhōmi havyām tārase bālāya | yāvad īše brāh-
 maṇā vāndamāna imām dhīyaṁ śatasēyāya devīm || 3 || ūc-
 chośiṣhā sahasas putra stutó bṛihád váyah śaśamānēshu
 dhchi | revád agne viśvāmitreshu śām yōr marmūjma te
 tanvām bhūri kṛitvah || 4 || kṛidhī rātnaṁ susanitar dhānā-
 nām sá ghéd agne bhavasi yāt sāmiddhaḥ | stotúr duronē
 subhágasya revát śiprā karāsnā dadhishe vāpūnshi || 5 ||

(१९) एकोनविंशं सूक्तम्

(१-५) पञ्चमस्त्यस्य सूक्तस्य कौशिको गायी ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१९॥ अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
 स नो यक्षदेवतात यर्जीयान्राये वाजाय वनते मघानि ॥१॥
 प्र ते अग्ने हविष्मतीमियम्वेच्छा सुद्युम्नां रातिनीं घृताचीम् ।
 प्रदक्षिणिदेवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्नेत् ॥२॥

19.

Agnīm hótaram prā vṛiṇe miyédhe gr̥tsam kavīm vi-
 svavidam amūram | sá no yakshad devátātā yājīyān rāyē
 vājāya vanate maghāni || 1 || prā te agne havishmatīm
 iyarniy áchā sudyumnam rātinīm ghṛitācīm | pradakshiníd
 devátātim urāṇāḥ sām rātibhir vāsubhir yajñām aśret || 2 ||

Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

19

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2

स तेजीयसा मनसा त्योत उत शिक्ष स्वपत्यस्य शिक्षोः ।
 अग्ने रायो नृतमस्य प्रभृतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥
 भूरीणि हि त्वे दधिरे अनीकाम् देवस्य यज्यवो जनांसः ।
 स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥
 यत्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
 स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

sá téjīyasa mānasa tvōta utā śiksha svapatyāsya śikshóh
 āgne rāyó nṛitamasya prābhūtan bhūyāma te sushtutāyaś
 ca vāsavaḥ ॥ 3 ॥ bhūrīṇi hí tvé dadhíré ānikāgne devāsya
 yājyavo jānasaḥ | sá ā vaha devátatim yavishṭha śārdho
 yád adyá divyām yājasi ॥ 4 ॥ yāt tvā hótāram anájan mi-
 yédhe nishadāyanto yajáthāya devāḥ | sá tvām no agne
 'vitéhā bodhy ádhi śrávaṁsi dhehi nas tanúshu ॥ 5 ॥

(२०) विसं सूक्तम्

(१-५) पञ्चर्चस्यास्य सक्तस्य कौशिको गायी ऋषिः । (१, ५) प्रथमापञ्चम्योर्कचोर्विभे देवाः ।

(२-४) द्वितीयादिद्वयस्य चाग्निर्देवताः । त्रिष्टुप् छन्दः ॥

॥२०॥ अ॒ग्निमु॒षस॑म॒श्विना॑ द॒धि॒क्रां व्यु॑ष्टिषु हवते वा॒ह्निरु॒क्थैः ।
 सु॒ज्योति॑षो नः शृण्वन्तु दे॒वाः स॒जोष॑सो अ॒ध्वरं॑ वा॒वशा॑नाः ॥१॥
 अग्ने त्री ते वाजिना त्री षधस्या तिस्रस्ते जिह्वा क्रतजात पूर्वीः ।
 तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

20.

Agnīm ushāsam aśvīna dadhikrām vyūṣṭishu havate
 váhnir ukthāḥ | sujyótisho naḥ śṛiṇvantu devāḥ sajóshaso
 adhvarām vāvaśānāḥ ॥ 1 ॥ āgne trī te vājīnā trī shadhāsthā
 tistrās te jihvā ritajāta pūrvīḥ | tistrā u te tanvō devāvātās
 tābhir naḥ pāhi gīro āprayuchan ॥ 2 ॥

O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity. 3

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature's bounties here today, and inspire them for effulgence. 4

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants. 5

20

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent. 1

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise. 2

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
 याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः सँदधुः पृष्टबन्धो ॥३॥
 अग्निर्नेता भग इव क्षितीनां दैवीनां देव क्रतुपा क्रतावा ।
 स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥
 दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
 अश्विना मित्रावरुणा भगं च वसूद्रौ आदित्यौ इह हुवे ॥५॥

ágne bhūrīṇi táva
 jātavedo déva svadhāvo 'mrītasya nāma | yāṣ ca māyā mā-
 yīnām viṣvaminva tvé pūrvīḥ saṁdadhuḥ priṣṭabandho
 || 3 || agnīr netā bhāga iva kṣhitīnām daivīnām devā ritupā
 ritāvā | sā vritrahā sanāyo viśvāvedāḥ pārśhad viśvāti du-
 ritā gṛṇāntam || 4 || dadhikrām agnīm ushāsam ca devīm
 br̥haspātim savitāram ca devām | aśvīnā mitráavarunā bhā-
 gam ca vāsūn rudrāñ ādityāñ ihā huve || 5 ||

(२१) एकविंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य कौशिको गायी ऋषिः । अग्निर्देवता । (१) प्रथमर्चस्विपृष्ट, (२-३) द्वितीया-
 तृतीययोरनुष्टुप्, (४) चतुर्थ्या विराड्‌रूपा, (५) पञ्चम्याश्च सनो बृहती छन्दोऽस्ति ॥

॥२१॥ इमं नो यज्ञममृतेषु धेहीमा हुव्या जातवेदो जुषस्व ।
 स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषय ॥१॥
 घृतवन्तः पावक ते स्तोकाः श्रोतन्ति मेदसः ।
 स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

21.

Imām no yajñām amṛiteshu d̥behīmā havyā jātavedo
 jushasva | stokānām agne médaso ghṛitāsya hótah prāśāna
 prathamó nishādya || 1 || ghṛitāvantaḥ pāvaka te stokā
 ṣcotanti médasaḥ | svādharmān devāvītaye śrēśṭham no
 dhehi vāryam || 2 ||

O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

21

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2

तुभ्यं स्तोका घृतश्रुतोऽग्ने विप्राय सन्त्य ।

ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

तुभ्यं श्रोतन्यघ्रिगो शचीवः स्तोकासौ अग्ने मेदसो घृतस्य ।

कविशस्तो बृहता भानुनागा हव्या जुषस्य मेधिर ॥४॥

ओजिष्ठं ते मध्यतो मेदु उद्धृतं प्र ते वयं ददामहे ।

श्रोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

túbhyam stoká ghṛitaścútó 'gne víprāya
santya | řishiḥ śrēshṭhaḥ sām idhyase yajñāsya prāvitā
bhava || 3 || túbhyam ścotanty adhrigo śacīva stokāso agne
médaso ghṛitāsya | kaviśastó bṛihatā bhānúnāgā havyā ju-
shasva medhira || 4 || ójishṭham te madhyató méda údbhri-
tam prá te vayám dadāmahe | ścótanti te vaso stoká ádhi
tvací práti tán devasó vihi || 5 ||

(२२) द्वाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गायत्री ऋषिः । (१-३, ५) प्रथमादितृचम्य पञ्चम्या ऋचश्चाग्निः ।

(४) चतुर्थ्याश्च पुरीण्या अग्नयो देवताः । (१-३, ५) प्रथमादितृचम्य पञ्चम्या ऋचश्च

त्रिष्टुप्, (४) चतुर्थ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥

अयं सो अग्निर्यस्मिन्सोममिन्द्रः सुतं दुधे जठरे वावशानः ।

सहस्रिणं वाजमत्यं न ससिं ससवान्सन्तस्तूयसे जातवेदः ॥१॥

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।

येनान्तरिक्षमुर्वीतन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

22.

Ayám só agnir yásmín sómam índraḥ sutám dadhé
jathāre vāvaśānāḥ | sahasrīṇam vājam átyam ná sáptim sa-
saván sán stūyase jātavedaḥ || 1 || ágne yát te diví vārcaḥ
prithivyám yád óshadhīshv apsv á yajatra | yénāntáriksham
urv ātatántha tveshāḥ sá bhānúr arṇavó nṛicákshāḥ || 2 ||

The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature's bounties in appropriate manner. 5

22

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
 या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपनिष्ठन्त आपः ॥३॥
 पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
 जुपन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥
 इलामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

ágne divó árṇam áchā jigāsy áchā devāñ ūcishe dhíshnyā
 yé | yá rocané parástāt sūryasya yāṣ cāvástād upatishṭhanta
 āpaḥ || 3 || purīshyāso agnāyaḥ prāvaṇébhiḥ sajóshasaḥ | ju-
 shántām yajñām adrúho 'namivā ísho mahīḥ || 4 || ilām
 agne — || 5 ||

(२३) त्रयोविंशं सूक्तम्

(१-५) पञ्चमेत्यास्य सूक्तं य भारतो देवश्रवादेववातावृषी । अग्निर्देवता । (१-२, ४-५) प्रयमा-
 द्वितीययोर्देवोश्चतुर्थं पञ्चम्योश्च त्रिष्टुप्, (३) तृतीयायाश्च सतो बृहती छन्दसी ॥

॥२३॥ निर्मेधितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
 जूर्यत्स्वग्निर्जरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥
 अमन्थिष्ठां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
 अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्युम् ॥२॥

23.

Nírmathitaḥ súdhita ā sadhásthe yúvā kavír adhvará-
 sya prañetā | júryatsv agnír ajáro vāneshv átrā dadhe
 amṛitaṁ jātávedāḥ || 1 || ámanthishtām bháratā revád agním
 deváṣravā devávātaḥ sudáksham | ágne ví paśya bṛihatábhí
 rāyéśhām no netā bhavatād ánu dýūn || 2 ||

You move, O universal fire, to the vapour in heaven. You integrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 3

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

23

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blazing amidst consuming forests of delusions grant us here immortalizing elixir. 1

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day. 2

दश क्षिपः पूर्य सीमजीजनन्त्सुजातं मातृषु प्रियम् ।
 अग्निं स्तुहि दैववातं दैवश्रवो यो जनानामसद्वाशी ॥३॥
 नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नम् ।
 हृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥४॥
 इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

dāśa kshípaḥ
 pūrvyám sīm ajījanan sújātam mātṛīshu priyám | agníṃ
 stuhi daiyavātám devaśravo yó jánānām ásad vaśí || 3 || ní
 tvā dadhe vára á prithivyā ílāyās padé sudinatvé áhnām |
 dṛishádvatyām mánusha āpayāyām sárasvatyām revád agne
 didīhi || 4 || ílām agne — || 5 ||

(२४) चतुर्विंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१) प्रथमर्चोऽनुष्टुप्,

(२-५) द्वितीयादिचतसृणाञ्च गायत्री छन्दसी ॥

॥२४॥ अग्ने सहस्र पृतना अभिमातिरपांस्य । दुष्टरस्तरन्नरातीर्वचो धा यज्ञवाहसे ॥१॥
 अग्ने इळा समिध्यसे वीतिहोत्रे अमर्त्यः । जुषस्व सू नो अध्वरम् ॥२॥
 अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत । एदं बर्हिः सदो मम ॥३॥

24.

Ágne sáhasva prítanā abhímātīr ápāsyā | dushtáras tá-
 rann árātīr várco dhā yajñāvāhase || 1 || ágna ílā sám
 idhyase vītíhotro ámartyah | jushásva sū no adhvarám
 || 2 || ágne dyumnéna jāgrive sáhasah sūnav āhuta | édám
 barhíḥ sado máma || 3 ||

Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an auspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

24

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु य उ चायवः ॥४॥
अग्ने दा दाशुषे रयिं वीरवन्तं परिणसम् । शिशीहि नः सूनुमतः ॥५॥

ágne víśvebhir agníbhir devébhir
mahayā girah | yajñéshu yá u cāyavaḥ || 4 || ágne dá dā-
śúshe rayīm vīrávantam páriṇasam | śiśīhi naḥ sūnumātaḥ
|| 5 ||

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्व्याम्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः,
(४) चतुर्थ्याश्चेन्द्राग्नी देवते । विराट् छन्दः ॥

॥२५॥ अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥
अग्निः संनोति वीर्याणि विद्वान्सनोति वाजममृताय भूपत ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥
अग्निर्यावापृथिवी विश्वजन्ये आ भति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥
अम् इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

25.

Ágne diváh sūnúr asi prácetās tánā prithivyā utá vi-
śvávedāḥ | rídhag devāñ ihá yajā eikitvaḥ || 1 || agnīḥ sa-
noti vīryāṇi vidván sanóti vājam amṛitāya bhūṣhan | sá
no devāñ éhá vahā puruksho || 2 || agnír dyāvāprithiví vi-
śvājanye á bhāti deví amṛite ámūrah | kshāyan vājaiḥ pu-
ruścandró námobliḥ || 3 || ágna índraḥ ca dāśúsho duroṇé
sutāvato yajñám ihópa yātam | ámardhantā somapéyāya
devā || 4 ||

O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

25

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature's bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature's bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—through his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4

अग्ने अ॒पां स॒मि॒ध्यसे दुरो॒णे नित्यः॑ सू॒नो सह॒सो जा॒तवे॒दः ।

स॒ध॒स्थानि॑ म॒हय॑मान ऊ॒ती

॥५॥

ágne apām sám idhyase duroné nityah sūno sa-
haso jātavedah | sadhāsthāni mahāyamāna ūtī || 5 ||

(२६) पङ्क्तिं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१-६, ८-९) प्रथमतृचद्वयस्याष्टमीनवम्योर्ऋचोश्च गायिनो विश्वामित्रः,

(७) सप्तम्याश्च ब्रह्म ऋषी । (१-३) प्रथमादितृचस्य वैश्वानरोऽग्निः, (४-६) चतुर्थ्यादितृचस्य माकतोऽग्निः,

(७-८) सप्तम्यष्टम्योर्ऋचोरग्निः परं ब्रह्म वा, (९) नवम्याश्च विश्वामित्रोपाध्यायो देवताः ।

(१-६) प्रथमतृचद्वयस्य जगती, (७-९) तृतीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥२६॥

वैश्वान॑रं मन॒साग्निं॑ नि॒चाय्या॑ ह॒विष्म॑न्तो अनु॒ष॒त्यं स्व॒र्विद॑म् ।
सु॒दानुं॑ दे॒वं रथि॑रं वसू॒यवो॑ गी॒र्भी र॒ण्वं कु॑शिका॒सो ह॒वाम॑हे ॥१॥
तं शु॒भ्रम॑ग्निम॒वसे॑ ह॒वाम॑हे वैश्वान॑रं मा॒तरि॑श्वानमु॒क्थ्यम् ।
बृ॒हस्प॑तिं मनु॒षो दे॒वता॑तये वि॒प्रं श्रो॒ता॒र॒मति॑थिं रघु॒ष्यद॑म् ॥२॥
अ॒श्वो न क्र॑न्द॒ञ्जनि॑भिः स॒मि॒ध्यते॑ वैश्वान॑रः कु॒शिके॑भिर्॒युगे॑युगे ।
स नो॑ अ॒ग्निः सु॒वीर्यं॑ स्व॒श्व्यं द॑धातु रत्न॑म॒मृते॑षु जा॒गृविः॑ ॥३॥

26.

Vaiṣvānarām mānasāgnīm nicāyyā havishmanto anu-
shatyām svarvīdam | sudānum devām rathirām vasūyāvo
gīrbhī raṇvām kuṣikāso havāmahe || 1 || tām śubhrām agnīm
āvase havāmahe vaiṣvānarām mātariśvānam ukthyām | brī-
haspātim mānuṣho devātātaye vipram śrōtāram ātithim ra-
ghuśhyādam || 2 || āśvo nā krāndañ jānibhiḥ sám idhyate
vaiṣvānarāḥ kuṣikébhir yugé-yuge | sá no agniḥ suvīryam
svāśvyam dádhātu rātnam amṛiteshu jāgrivih || 3 ||

O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

26

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the permeator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3

प्र यन्तु वाजास्तविषीभिर्ग्रयः शुभे संमिश्राः पृषतीरयुक्षत ।
 बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥४॥
 अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
 ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषकृतवः सुदानवः ॥५॥

prá

yantu vājās tāvishībhir agnāyah śubhé sámmiślāḥ prīshatir
 ayukshata | bṛihadúksho marúto viśvāvedasaḥ prá vepa-
 yanti párvatāñ ádābhyāḥ ॥ 4 ॥ agniśríyo marúto viśvákṛi-
 shṭaya á tveshám ugrám áva īmahe vayám | té svānino
 rudriyā varshānirñijaḥ siñbā ná heshákratavaḥ sudānavah
 ॥ 5 ॥

॥२७॥

व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
 पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥
 अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
 अर्कस्त्रिधातू रजसो विमानोऽजसो घर्मो हविरस्मि नाम ॥७॥
 त्रिभिः पवित्रैरपुण्ड्र्यैर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
 वर्षिष्ठं रत्नमकृत स्वधाभिरादिह्यावापृथिवी पर्यपश्यत् ॥८॥
 शतधारमुत्समक्षीयमाणं विप्रश्चितं पितरं वक्तानाम् ।
 मेलिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

vrātam-vrātam gaṇam-gaṇam suśastībhir agnér bhāmam
 marútām ója īmahe | prīshadaśvāso anavabhrārādhaso gān-
 tāro yajñām vidáthesu dhírāḥ ॥ 6 ॥ agnir asmi jānmanā
 jātāvedā ghṛitām me cákshur anṛitam ma āsān | arkās tri-
 dhātū rájaso vimánó 'jasro gharṇó havir asmi náma ॥ 7 ॥
 tribhīḥ pavítirair apupod dhy árkāṇ hṛidā matīm jyótir
 ānu prajānān | vārshishṭham rátnam akṛita svadhābhir ád
 íd dyāvāpṛithiví páry apasyat ॥ 8 ॥ śatádadhāram útsam
 ákshīyamānam vipaścítam pitāram vāktvānām | melīm má-
 dantam pitrór upásthe tám rodasī pipṛitam satyavācam
 ॥ 9 ॥

May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-chanelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent's bosom and whose words are truth. 9

(२७) सप्तविंशं सूक्तम्

(१-१५) पञ्चदशर्चास्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-१५) पञ्चदशर्चामग्निः,

(१) प्रथमाया ऋतवो वा देवताः । गायत्री छन्दः ॥

॥२८॥

प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या । देवाज्जिगाति सुम्नयुः ॥१॥
 ईळे अग्निं विपश्चितै गिरा यज्ञस्य सार्धनम् । श्रुष्टीवान धितावानम् ॥२॥
 अग्ने शक्ये ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥
 समिध्यमानो अध्वरेऽग्निः पावक ईड्यः । शोचिष्केशस्तमीमहे ॥४॥
 पृथुपाजा अमर्त्यो घृतनिर्णिकस्वाहुतः । अग्निर्यज्ञस्य हव्यवाट् ॥५॥

27.

Prá vo vājā abhidyavo havishmanto ghrítācyā | devāñ
 jigāti summayūh || 1 || īle agnīm vipaścitam girā yajñāsya
 sādhanam | śrushṭivānam dhitāvānam || 2 || āgne śakēma te
 vayam yamam devāsya vājinaḥ | āti dvēshānsi tarema
 || 3 || samidhyāmāno adhvarē 'gnīḥ pāvakā idyaḥ | śociśhke-
 śas tām īmahe || 4 || prithupājā amartyo ghrítānirṇik svā-
 hutaḥ | agnir yajñāsya havyavāt || 5 ||

॥२९॥

तं सबाधो यतस्तु च इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥
 होता देवो अमर्त्यः पुरस्तादिति मायया । विदथानि प्रचोदयन् ॥७॥
 वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य सार्धनः ॥८॥
 धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

tām sabādho yatásruca itthá dhiyá yajñāvantaḥ | ā ca-
 krur agnīm ūtāye || 6 || hótā devó amartyaḥ purástād eti
 māyáyā | vidáthāni pracodāyan || 7 || vājī vājeshu dhīyate
 'dhvaréshu prá ṇīyate | vípro yajñāsya sādhanah || 8 || dhiyá
 cakre váreṇyo bhūtānām gárbbham á dadhe | dākshasya pi-
 taram tana || 9 ||

With the powerful and brilliant food and with butter-yeilding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbibed with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्रकृत । अग्ने सुदीतिमुशिजम् ॥१०॥
 ॥३०॥ अग्निं यन्तुरमसुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥
 ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥
 ईळैन्यो नमस्यस्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ॥१३॥
 वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥
 वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

ní tvā dadhe vārenyam dākshasyelā sa-
 haskṛita | āgne sudītim uśijam || 10 ||

agnīm yantūram aptūram ritāsya yoge vanúshaḥ | ví-
 prā vājaiḥ sām indhate || 11 || ūrjō nāpātam adhvaré didi-
 vānsam ūpa dyāvi | agnīm īle kavíkratum || 12 || ilényo
 namasyās tirás tāmānsi darṣatāḥ | sām agnir idhyate vṛishā
 || 13 || vṛisho agnīḥ sām idhyaté 'śvo ná devavāhanah |
 tām havíshmanta ilāte || 14 || vṛishanaṁ tvā vayām vṛishan
 vṛishanaḥ sām idhīmahi | āgne dídyatam bṛihát || 15 ||

(२८) अष्टाविंशं सूक्तम्

(१-६) पङ्चम्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निदेवता । (१-२, ६) प्रथमाद्वितीययोः क्रचोः
 पष्ठवाश्च गायत्री, (३) तृतीयाया उष्णिक्, (४) चतुर्थ्यास्त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दांसि ॥

॥३१॥ अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥
 पुरोळा अग्ने पचतस्तुभ्यं वा घ्रा परिष्कृतः । तं जुषस्व यविष्ठय ॥२॥

28.

Ágne jushásva no havíḥ puroḷáśaṁ jātavedaḥ | prā-
 taḥsāvé dhiyāvaso || 1 || puroḷā agne pacatās túbhyaṁ vā
 ghā párishkritaḥ | tām jushasva yavishṭhya || 2 ||

O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendorous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

28

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्नयम् । सहसः सूनुरस्यध्वरे हितः ॥३॥
 माध्यदिने सर्वने जातवेदः पुरोळाशमिह कवे जुषस्व ।
 अग्ने यह्नस्य तवं भागधेयं न प्र भिनन्ति विदथेषु धीराः ॥४॥
 अग्ने तृतीये सर्वने हि कनिषः पुरोळाश सहसः सूनवाहुतम् ।
 अथा देवेष्वध्वरं विपन्यथा धा रत्नवन्तममृतेषु जाग्रविम् ॥५॥
 अग्ने वृधान आहुतिं पुरोळाश जातवेदः । जुषस्व तिरोअह्नयम् ॥६॥

ágne vīhí

purolāṣam āhutam tiróahnyam | sáhasaḥ sūnúr asy adhvaré
 hitáḥ || 3 || mādhyamdine sāvane jātavedaḥ purolāṣam iḥá
 kave jushasva | ágne yahvásyā táva bhāgadhéyam ná prá
 minanti vidátheshu dhírāḥ || 4 || ágne tṛitīye sāvane hí ká-
 nishaḥ purolāṣam sahasaḥ sūnav āhutam | áthā devéshv
 adhvarám vipanyáyā dhā rātnavantam amṛiteshu jāgrivim
 || 5 || ágne vṛidhāná āhutim purolāṣam jātavedaḥ | jushasva
 tiróahnyam || 6 ||

(२९) एकोनविंशं सूक्तम्

(१-१६) षोडशर्चन्याम्य सूक्तम्य गार्थिनो विश्वामित्र ऋषिः । (२-४, ६-१६) प्रथमादितृकृत्वां षष्ठ्या-
 येकादशानाञ्जलिः, (५) पञ्चम्याश्च अग्निर्ऋत्विजो वा देवताः । (१, ४, १०, १२) प्रथमाचतुर्थादशमी-
 द्वादशीनामनुष्टुप्, (२, ३, ५, ७-९, १३, १६) द्वितीयातृतीययोः पञ्चम्याः सप्तम्यादितृचस्य
 त्रयोदशीषोडशयोश्च त्रिष्टुप्, (६, ११, १४, १५) षष्ठ्येकादशीचतुर्दशी-
 पञ्चदशीनाञ्च जगती छन्दांसि ॥

॥३२॥

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
 एतां विशपत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

29.

Āstīdām adhimánthauam ásti prajānanam kṛitām | etām
 viṣpátnīm ā bharāgnīm manthāma pūrvāthā || 1 ||

O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1

अरण्योर्निहितो जातवेदा गर्भं इव सुधितो गर्भिणीषु ।
 दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्यैर्भिरग्निः ॥२॥
 उत्तानायामव भरा चिकित्वान्तस्यः प्रवीता वृषणं जजान ।
 अरुषस्तूपो रुशदस्य पाज इलायास्पुत्रो वयुनेऽजनिष्ट ॥३॥
 इलायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
 जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥
 मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
 यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

arāṇyor

nihito jātāvedā gārbha iva sūdhito garbhīṇīṣhu | divé-diva
 idyo jāgrivādbhir havīṣmadbhir manushyèbhir agnīḥ || 2 ||
 uttānāyām āva bharā cikitvān sadyāḥ prāvītā vṛiṣhaṇam
 jajāna | arushāstūpo rūṣad asya pāja ilāyās putrō vayūne
 'janishṭa || 3 || ilāyās tvā padé vayām nābhā prithivyā ādhi |
 jātavedo ní dhīmahy āgne havyāya vólhave || 4 || mánthatā
 naraḥ kavīm ādvayantam prācetasam amṛitaṁ suprátikam |
 yajñāsya ketúm prathamām purástād agnīm naro janayatā
 suśévam || 5 ||

॥३३॥

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्व ।
 चित्रो न यामन्नश्चिनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन ॥६॥
 जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
 यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

yādī mánthanti bāhúbhir ví rocaté 'ṣvo ná vājy ārushó
 vāneshv á | citró ná yāmanu aṣvīnor ānivṛitaḥ pári vṛi-
 nakty āṣmanas trīṇā dáhan || 6 || jātó agnī rocate cékitāno
 vājī vípraḥ kaviṣastāḥ sudānuḥ | yām devāsa idyam viṣva-
 vídam havyavāham ādadhur adhvareṣhu || 7 ||

This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings. 2

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,—radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom. 3

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation. 4

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity. 5

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation. 6

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing. 7

सीदं होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।
 देवावीर्देवान्हविषा यजास्यमै बृहद्यजमाने वयो धाः ॥८॥
 कृणोते धूमं वृषणं सखायोऽस्त्रेधन्त इतन वाजमच्छ ।
 अयमग्निः पृतनापाट् सुवीरो येन देवासो असहन्त दस्यून् ॥९॥
 अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
 तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ॥१०॥

sída hotaḥ

svá u loké eikítvān sādáyā yajñām sukṛítasya yónau | de-
 vāvír deván havíshā yajāsy ágne bṛihád yájamāne váyo
 dhāḥ || 8 || 'kṛiṇóta dhūmām vṛiṣhaṇam sakhāyó 'sredhanta
 itana vájam ácha | ayām agniḥ pṛitanāshát suvíro yéna de-
 vāso ásaḥanta dāsýūn || 9 || ayām te yónir ṛitviyo yáto
 jātó árocathāḥ | tām jānānn agna ā sídāthā no vardhayā
 gírah || 10 ||

॥३४॥

तनूनपादुच्यते गर्भे आसुरो नराशंसो भवति यद्विजायते ।
 मातरिश्वा यदमिमित मातरि वातस्य सर्गो अभवत्सरीमणि ॥११॥
 सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
 अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥१२॥
 अजीजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वीळुजम्भम् ।
 दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥१३॥

tánūnápād ucyate gárbha āsuró nārāśāṁso bhavati yád
 vijāyate | mātariśvā yád āmimīta mātári vātasya sárgo
 abhavat sārīmaṇi || 11 || sunirmáthā nirmathitaḥ sunidhā ní-
 hitaḥ kavīḥ | ágne svadhvarā kṛiṇu deván devayaté yaja
 || 12 || ájījanann amṛítam mārtyāso 'sremāṇam tarāṇim vilū-
 jambham | dáśa svāsāro agrúvaḥ samīcīḥ púmāṁsam jātām
 abhí sám rabhante || 13 ||

O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature's bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
 न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥
 अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
 द्युम्नवद्ब्रह्म कुशिकास एरिर एकैको दमे अग्निं समीधिरे ॥१५॥
 यद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
 ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

prá saptáhotā sanakād arocata
 mātúr upásthe yád ásocad ūdhani | ná ní mishati surāno
 divé-dive yád ásurasya jathárād ájāyata || 14 || amitráyúdhō
 marútām iva prayāḥ prathamajā bráhmaṇo víśvam íd vi-
 duḥ | dyumnávad bráhma kuṣikāsa érira éka-eko dāme
 agnīm sám ídhire || 15 || yád adyá tvā prayatí yajñé asmín
 hótas cikítvó 'vṛiṇimahihá | dhruvām ayā dhruvām utāṣa-
 mishthāḥ prajānān vidvāṁ úpa yāhi sómam || 16 ||

(३०) त्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यवस्थास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
 तितिक्षन्ते अभिशस्ति जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

30.

Ichánti tvā somyāsah sákhāyah sunvánti sómam dá-
 dhati práyānsi | títikshante abhíṣastim jānānām índra tvád
 á káś caná hí praketáh || 1 ||

Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1

न ते दूरे परमा चिद्राज्ञस्या तु प्र याहि हरिवो हरिभ्याम् ।
 स्थिराय वृष्णे सर्वना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥
 इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिर्कघावान् ।
 यदुग्रो धा बाधितो मर्त्येषु क्व॑ त्या ते वृषभ वीर्याणि ॥३॥
 त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्रमानः ।
 तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥४॥
 उताभये पुरुहूत श्रवोभिरेको हृळ्हमवदो वृत्रहा सन् ।
 इमे चिदिन्द्र रोदसी अपरे यत्संगृभ्णा मघवन्काशिरिते ॥५॥

nā te dūre paramā cid rā-
 jānsy ā tū prā yāhi harivo hāribhyām | sthirāya vṛṣṇe
 sāvanā kṛitē mā yuktā grāvāṇaḥ samidhānē agnau || 2 || in-
 draḥ suśipro maghāvā tārutro mahāvratas tuvikūrmī rīghā-
 vān | yād ugró dhā bādhitó mārtyeshu kvā tyā te vṛisha-
 bha vīryāni || 3 || tvām hí śhmā cyāváyam ācyutāny éko
 vṛitrā cārasi jīghnamānaḥ | tāva dyāvāprithivī párvatāsó
 'nu vratāya nimateva tasthuḥ || 4 || utābhaye puruhūta śrā-
 vobhir éko dṛihām avado vṛitrahā sán | imé cid indra ró-
 dasī apārē yāt saṁgṛibhṇā maghavan kāśīr ít te || 5 ||

॥२॥

प्र सू ते इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
 जहि प्रतीचो अनुचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥
 यस्मै धायुरदधा मर्त्यायभक्तं चिद्रजते गेह्यं सः ।
 भद्रा ते इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥७॥

prā sū ta indra pravatā hāribhyām prā te vājraḥ pra-
 mṛiṇānn etu śātrūn | jahī praticó anūcāḥ pārāco víśvaṁ
 satyām kṛiṇuhi viśhtām astu || 6 || yāsmāi dhāyur ādadhā
 mārtyāyābhaktaṁ cid bhajate gehyām sáh | bhadrá ta in-
 dra sumatīr ghṛitācī sahásradānā puruhūta rātīḥ || 7 ||

O lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. 2

O bounteous resplendent Lord, you are showerer of benefits, of loving countenance, conveyer of men beyond troubles, the supreme-willed, the accomplisher of many great deeds, the devastator of hostile regions, the terror of foes. Where are those heroic deeds which you performed against sinful mortals, when opposed. 3

You alone cast down the firmly footed evil-doers; you alone proceed destroying the evil forces. The heaven and earth and the mountains under your command stand still as if immovable. 4

O bounteous resplendent Lord, destroyer of evils by your prowess, when invoked by many, you come alone and proclaim to Nature's bounties, "fear not". O opulent Lord, vast is your grasp, wherewith you over-power these boundless worlds, heaven and earth. 5

O resplendent Lord, let your radiance come from all sides; let your bolt of punitive justice destroy evils. May you slay those who assail you in front or in rear or those who fly from the combat. Make the universe (an abode of) truth. May all powers be concentrated in you. 6

O resplendent Lord, invoked by all, Lord of all treasures, the man, to whom you give blessings, enjoys unprecedented domestic prosperity. Your auspicious favour, loving and soothing, brings unbounded wealth. 7

सहदानुं पुरुहूत क्षियन्तमहुस्तमिन्द्र सं पिणकृणारुम् ।
 अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसां जघन्थ ॥८॥
 नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
 अस्तन्नादयां वृषभो अन्तरिक्षमर्पन्त्वाप्रस्त्वयेह प्रसूताः ॥९॥
 अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
 सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

sahá-

dānum puruhūta kshiyántam abastám indra sám piṇak kú-
 nārum | abhí vṛitrám vārdhamānam pīyārum apādam indra
 tavāsā jagbhantha || 8 || ní sāmānām ishirām indra bhūmim
 mahīm apārām sādane sasattha | ástabhnād dyām vṛisha-
 bhó antáriksham ársbantv āpas tváyehá prásūtāḥ || 9 || alā-
 tṛiṇó valá indra vrajó góḥ purá hāntor bhāyamāno vy
 āra | sugān pathó akṛiṇon niráje gāḥ právan vāṇīḥ puru-
 hūtām dhāmantiḥ || 10 ||

॥३॥

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
 उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥
 दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हयैश्चप्रसूताः ।
 सं यदानाध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥
 दिदक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
 विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरुणि ॥१३॥

éko dvé vāsumatī samīcī indra ā paprau prithivīm utá
 dyām | utántárikshād abhí naḥ samiká ishó rathīḥ sayújah
 sūra vājān || 11 || díṣaḥ sūryo ná mināti prádishtā divé-dive
 háryasvaprasūtāḥ | sám yád ānaḥ ádhvana ád íd áṣvair vi-
 mócanam kṛiṇute tát tv àsya || 12 || dídrīkshanta ushásō yá-
 mann aktór vivásvatyā máhi citrām ánīkam | víṣve jānanti
 mahinā yád āgād índrasya kárma sūkṛitā purūṇi || 13 ||

O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13

महि ज्योतिर्निहितं वृक्षणास्वामा पक्वं चरति विभ्रती गौः ।
 विश्वं स्वाद्भ्य संभृतमुखियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥
 इन्द्र द्रिह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
 दुर्मयवो दुरेवा मर्त्यासो निषद्विणो रिपवो हन्त्वासः ॥१५॥

máhi jyótir níhitam vakshánāsv āmā pakvām carati bí-
 bhratī gauḥ | víśvam svādma sámbhṛitam usríyāyām yát
 sīm índro ádadhād bhójanāya || 14 || índra dríhya yā-
 makosā abhūvan yajñāya śikṣa gṛṇaté sákhibhyaḥ |
 durmāyāvo durévā mártiyāso nishaṅgīno ripāvo hāntvāsaḥ
 || 15 ||

॥४॥ सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
 वृश्चेमधस्ताद्वि रूजा सहस्र जहि रक्षो मघवन्नध्वस्य ॥१६॥
 उद्धृह रक्षः सहमूलमिन्द्र वृश्वा मध्यं प्रत्यग्रं शृणीहि ।
 आ कीवतः सललुकं चकर्थ ब्रह्मद्विषे तपुषि हेतिमस्य ॥१७॥
 स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
 रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान् ॥१८॥
 आ नो भर भगमिन्द्र द्युमन्तं नि ते देश्णस्य धीमहि प्ररेके ।
 ऊर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

sám ghóshaḥ śṛiṇve 'vamaír amítrair jahí ny èshv aśá-
 nim tápishthām | vṛiṣcém adhástād ví rujā sáhāsva jahí
 ráksho maghavan randháyasva || 16 || úd vriha rákshaḥ sa-
 hámūlam indra vṛiṣcā mádhyaṃ práty ágram śṛiṇiḥi | á
 kívataḥ salalúkaṃ cakartha brahmadvíshe tápushim hetím
 asya || 17 || svastáye vājibhiḥ ca pranetaḥ sám yán mahír
 ísha āsátsi pūrvīḥ | rāyó vantáro bṛibatāḥ syāmāsmé astu
 bhága indra prajāván || 18 || á no bhara bhágam indra dyu-
 mántam ní te deshṇásya dhīmahi prareké | ūrvá iva pa-
 prathe kámo asmé tám á pṛiṇa vasupate vásūnām || 19 ||

A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment. 14

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed. 15

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely. 16

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge. 17

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny. 18

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches. 19

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
 स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥२०॥
 आ नो गोत्रा दर्दहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
 दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

imám kāmam mandayā góbbhir áṣvaiṣ candrávatā rádhasā
 papráthaṣ ca | svaryávo matíbhīṣ túbhyaṁ víprā índrāya
 váhaḥ kuṣikāso akran || 20 || á no gotrá dardṛihi gopate
 gāḥ sám asmábhyaṁ sanáyo yantu vājāḥ | divákshā asi
 vṛishabha satyáṣushmo 'smábhyaṁ sú maghavan bodhi go-
 dāḥ || 21 || ṣunám huvema maghávānam índram asmín bhāre
 nrítamam vājasātau | ṣṛiṇvāntam ugrām ūtāye samātsu
 ghnāntam vṛitrāṇi samjítam dhánānām || 22 ||

(३१) एकविंशं सूक्तम्

(१-२२) द्वाविंशत्युच्यमानस्य सूक्तस्य गाथिनो विश्वामित्र ऐरीरथिः कुशिको वा ऋषिः ।

इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२॥

शासद्वह्निर्दुहितुर्नप्यं गाद्विद्वां ऋतस्य दीधितिं सपर्यन् ।
 पिता यत्र दुहितुः सेकमुञ्जन्तसं शग्म्येन मनसा दधन्वे ॥१॥
 न जामये तान्यो रिक्थमारैक्चकार गर्भं सन्तितुर्निधानम् ।
 यदी मातरो जनयन्त वल्लिमन्यः कर्ता सुकृतीरन्य ऋन्धन् ॥२॥

31.

Śāsad vāhnir duhitúr napyāṁ gād vidvāñ ṛitāsya dí-
 dhitim saparyān | pitā yātra duhitúḥ sékam ṛiñjān sám
 śagmyēna mánasā dadhanvé || 1 || ná jāmaye tánvo rikthām
 āraik cakāra gārbham sanitúr nidhānam | yādī mātāro ja-
 náyanta vābhim anyāḥ kartā sukrītor anyā ṛindhān || 2 ||

O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritious food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

31

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheritor), the other (the female) is to be enriched with gifts. 2

अग्निर्जज्ञे जुह्वाँ रेजमानो महस्पुत्राँ अरुषस्य प्रयक्षे ।
 महानाभो मह्या जातमेषां मही प्रवृद्धयश्चस्य यज्ञे ॥३॥
 अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरंजानम् ।
 तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥
 वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सुप्त विप्राः ।
 विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

agnír jajñe juhvā réjamāno mahás putráñ arushásya pra-
 yákshe | mahán gárbho máhy á jātām eshām mahí pravṛ́d
 dháryasvasya yajñāñ ॥ 3 ॥ abhí jaitrír asacanta sprīdhānām
 máhi jyótiś tāmaso nír ajanan | tām jānatīḥ práty úd āyann
 ushásasḥ pátir gávām abhavad éka índraḥ ॥ 4 ॥ vīḷau satír
 abhí dhīrā atrīndan prācāhinvan mānasā sapta víprāḥ |
 víśvām avindan pathyām rītásya prajānānn ít tā nāmasā
 viveṣa ॥ 5 ॥

॥६॥ विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्यक्कः ।
 अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥६॥
 अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः ।
 ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥७॥

vidád yádī sarāmā rugṇām ádrer máhi páthasḥ pūrvyām
 sadbryāk kaḥ | ágraṃ nayat supády áksharāṇām áchā rá-
 vam prathamā jānatī gāt ॥ 6 ॥ ágachad u vípratamaḥ sa-
 khīyānn ásūdayat sukríte gárbham ádriḥ | sasāna máryo
 yúvabhir makhasyānn áthābhavad āṅgirāḥ sadyó árcan
 ॥ 7 ॥

For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations. 3

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world. 4

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom. 5

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. 6

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers. 7

सतःसतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
 प्र णो दिवः पदवीर्गव्युर्वन्त्सखा सखीरमुञ्चन्निर्वद्यात् ॥८॥
 नि गव्यता मनसा सेदुरकैः कृष्णानासो अमृतत्वाय गातुम् ।
 इदं चिन्तु सदन्तं भूर्येषां येन मासौ असिषासन्नृतेन ॥९॥
 संपश्यमाना अमदन्नभि स्वं पर्यः प्रत्नस्य रेतसो दुग्धानाः ।
 वि रोदसी अतपद्भोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

satáh-satah pratimānam purobhūr víšvā veda jānimā
 hānti śuśṇam | prā ṇo diváh padavír gavyúr árcan sá-
 khā sákhīr anuñcan nír avadyāt || 8 || ní gavyatā mánasā
 sedur arkaíḥ kṛiṇvānáso amṛitatváya gātúm | idám cin nú
 sádanam bhúry eshām yéna māsāñ ásisshāsann ṛiténa || 9 ||
 sampáśyamānā amadann abhí svām páyah pratnásyā rétaso
 dúghānāḥ | ví ródasī atapad ghósha eshām jāté nishṭhām
 ádadhur góshu vīrāñ || 10 ||

॥७॥ स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्त्रिया असृजदिन्द्रो अकैः ।
 उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्य दुदुहे जेन्या गौः ॥११॥
 पित्रे चिच्चक्रुः सदन्तं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
 विष्कभन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

sá jātébhir vṛitrahā séd u havyaír úd usríyā asṛijad
 índro arkaíḥ | urūcy àsmai ghṛitávad bhárantī mádhu
 svádma duduhe jényā gauḥ || 11 || pitré eic cakruḥ sádanam
 sám asmai máhi tvíshīmat sukríto ví hí khyán | vishkabh-
 nánta skámghanenā jānitṛī ásinā ūrdhvám rabhasám ví
 minvan || 12 ||

May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12

मही यदि धिषणा शिश्रथे धात्सद्योवृधं विभ्वं॑ रोदस्योः ।
 गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥
 मद्या ते सख्यं वंशिम शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
 महिं स्तोत्रमव आगन्म सुरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥
 महि क्षेत्रं पुरुश्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
 इन्द्रो नृभिरजनदीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

māhī yādi dhishāṇā śiṣṇāthe dhāt sadyovrī-
 dham vibhvām ródasyoh | gíro yásminn anavadyāḥ samīcīr
 vísvā índrāya távishīr ánuttāḥ || 13 || máhy ā te sakhyām
 vaṣmi śaktīr ā vṛitraghné niyúto yanti pūrvīḥ | māhi sto-
 trām āva āganma sūrér asmākam sú maghavan bodhi go-
 pāḥ || 14 || māhi kshétram purú ścandrām vividván ād ít
 sákhibhyaṣ carátham sám airat | índro nṛibhir ajanad dí-
 dyānaḥ sākām sūryam ushásam gātúm agním || 15 ||

॥८॥ अपश्चिदेष विभ्वो॑३ दमूनाः प्र सध्रीचीरसृजद्विश्चश्चन्द्राः ।
 मध्वः पुनानाः कविभिः पवित्रैर्युभिर्हिन्यन्त्यकुभिर्धनुत्रीः ॥१६॥
 अनु कृष्णे वसुधितौ जिहते उभे सूर्यस्य मंहना यजत्रे ।
 परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥
 पतिर्भव वृत्रहन्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
 आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ॥१८॥

apāś cid eshā vibhvò dāmūnāḥ prā sadhrīcīr asṛijad
 viṣvāścandrāḥ | mādhvāḥ punānāḥ kavibhiḥ pavitrair dyū-
 bhir hinvanty aktúbhir dhānutriḥ || 16 || ānu kṛishṇé vāsu-
 dhiti jihāte ubhé sūryasya mañhānā yājatre | pári yāt te
 mahimānam vṛijādhyai sakhāya indra kām्या ṛijipyāḥ
 || 17 || pátir bhava vṛitrahan sūnṛitānām girām viṣvāyur
 vṛishabhó vayodhāḥ | ā no gahi sakhyébhiḥ śivébhir ma-
 hān mahībhir ūtibhiḥ saranyān || 18 ||

Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animantes the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessantly flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18

तमङ्गिरस्वन्नमसा सपर्यन्तव्यं कृणोमि सन्यसे पुराजाम् ।
 द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥
 मिहः पावकाः प्रतता अभूवन्स्वस्ति नः पिपृहि पारमासाम् ।
 इन्द्र त्वं रथिरः पाहि नो रियो मक्षून्क्षू कृणुहि गोजितो नः ॥२०॥
 अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णो अरुषैर्धामभिर्गात् ।
 प्र सुनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥
 शुनं हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समत्सु घन्तै वृत्राणि संजितं धनानाम् ॥२२॥

tām aṅgirasvān nā-
 masā saparyān nāvyam kṛṇomi sānyase purājām | drúho
 ví yāhi bahulā ádeviḥ svāṣ ca no maghavan sātáye dhāḥ
 || 19 || míhaḥ pāvakāḥ prátatā abhūvan svastí naḥ piprihi
 pārām āsām | índra tvām rathiráḥ pāhi no rishó makshū
 -makshū kṛṇuhi gojító naḥ || 20 || ádedishta vṛitrahá gó-
 patir gá antáḥ kṛishṇāñ arushaír dhāmabhir gāt | prá sū-
 nrítā diśámāna řitēna dúraṣ ca víṣvā avṛiṇod ápa svāḥ
 || 21 || ṣunām huvema — || 22 ||

(३२) द्वात्रिंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सर्वं चारु यते ।
 प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१९॥

32.

Índra sómam somapate píbemám mādhyam̐dinam sáva-
 nam cáru yát te | praprúthyā śípre maghavann řijīshin vi-
 múcyā hárī ihá mādayasva || 1 ||

I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1

गवा॒शिरं॑ म॒न्थिन॑मिन्द्र शुक्रं॑ पि॒वा सोमं॑ ररि॒मा ते॒ मदा॑य ।
 ब्रह्म॑कृ॒ता मा॒रुते॑ना ग॒णेन॑ स॒जोषा॑ रु॒द्रैस्तृ॑पदा वृष॒स्व ॥२॥
 ये ते शु॒ष्मं ये तवि॑षीमवर्ध॒न्नर्च॑न्त इन्द्र म॒रुत॑स्तु ओजः ।
 मा॒ध्य॑दिने सव॒ने वज्र॑हस्त पि॒वा रु॒द्रेभिः॑ सग॒णः सु॑शिप्र ॥३॥
 त इ॒क्ष्वस्य॑ मधुमद्वि॒विप्र इन्द्र॑स्य शर्धो॑ म॒रुतो॑ य आ॒सन् ।
 येभि॑र्वृ॒त्रस्यै॑षितो वि॒वेदा॑म॒र्मणो॑ मन्य॒मानस्य॑ म॒र्म ॥४॥
 मनु॑ष्वदिन्द्र सव॒नं जुषा॑णः पि॒वा सोमं॑ शश्व॒ते वी॒र्या॑य ।
 स आ व॑वृ॒त्स्व ह॒र्यश्च॑ य॒ज्ञैः सर॑ण्युभि॒रपो॑ अ॒र्णां सि॒सर्षि॑ ॥५॥

gāvāṣīram manthīnam in-
 dra śukrām pibā sōmaṁ rarimā te mādāya | brahmakṛitā
 mārutenā gaṇēna sajōshā rudraīṣ tripād ā vṛishasva || 2 ||
 yé te śūshmam yé távishīm āvardhann ārcanta indra ma-
 rūtas ta ójah | mādhyamdine sāvane vajrahasta pibā rudré-
 bhiḥ ságaṇaḥ suṣipra || 3 || tá ín nv āsya mādhumad vivi-
 pra índrasya śárdho marúto yá āsan | yébhīr vṛitrásyeshitó
 vivédāmarmāṇo manyamānasya márma || 4 || manushvād indra
 sávanam jushāṇāḥ pibā sōmaṁ śaṣvate vīryāya | sá ā vavṛit-
 sva haryaṣva yajñaiḥ saranyúbhir apó arṇā sisarshi || 5 ||

॥१०॥ त्वम॒पो यद्ध॑ वृ॒त्रं जघ॑न्यौ अत्यौ॑ इव॒ प्रासृ॑जः स॒र्तवा॑जौ ।
 श्या॒नमिन्द्र॑ च॒रता॑ व॒धेन॑ व॒त्रिवांसं॑ परि॒ देवी॑रदे॒वम् ॥६॥
 यजा॑म इ॒न्नम॑सा वृ॒द्धमिन्द्र॑ वृ॒हन्त॑मृष्व॒मजरं॑ यु॒वान॑म् ।
 यस्य॑ प्रि॒ये म॒मर्तु॑र्य॒ज्ञिय॑स्य॒ न रोद॑सी महि॒मानं॑ म॒माते॑ ॥७॥

tvām apó yád dha vṛitrām jaghanvāñ átyāñ iva prá-
 srijah sártavājaú | śāyānam indra cāratā vadhēna vavrivān-
 sam pári devīr ádevam || 6 || yājāma ín námasā vṛiddhām
 índram brīhántam ṛishvām ajāram yúvānam | yāśya priyé
 mamátur yajñīyasya ná ródasī mahimānam mamāte || 7 ||

O resplendent self, accept our devotional love, mixed with milk or butter, milk-like purity of heart and mind; we offer it for your exhilaration. May you, along with the company of devout organs and vital breath, enjoy it to your full satisfaction. 2

These are the vital organs, O resplendent self, who, worshipping your prowess, augment your strength and vigour. O possessor of the adamantine determination and splendid form, may you along with the vital breath cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul and who gently encourage it. Animated by them it pierces the vital part of evil which imagines itself invulnerable. 4

O resplendent self, like an intelligent being, pleased with our homage, may you cherish our devotion for the sake of perpetual vigour. O lord of sturdy organs may you come along with adorable (vital organs), and traversers (of the cosmos) and send down the nectar of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slumbering and darkling thought, obstructing evil forces, you let forth the pure thoughts like horses rushing into battle. 6

Therefore, we worship with reverence the resplendent self, who is great and sublime, eternal and ever youthful, and whose magnitude the great heaven and earth could never measure nor can, conceive to measure in future. 7

इन्द्रस्य कर्म सुकृता पुरुणि व्रतानि देवा न मिनन्ति विश्वे ।
 दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥
 अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्ञातो अपिबो ह सोमम् ।
 न द्याव इन्द्र तवसस्तु ओजो नाहा न मासाः शरदो वरन्त ॥९॥
 त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
 यद् द्यावापृथिवी आविवेशीरथाभवः पूर्यः कारुधायाः ॥१०॥

indrasya kárma súkritā puruṇi vratāni devā ná minanti
 víšve | dādhāra yāḥ pṛithivīm dyām utémām jajāna sūryam
 ushāsam sūdānsāḥ ॥ 8 ॥ ádrogha satyām táva tán mahitvām
 sadyó yāj jātó ápibo ha sómam | ná dyáva indra tavāsas
 ta ójo náhā ná māsāḥ śarādo varanta ॥ 9 ॥ tvām sadyó
 apibo jātā indra mādāya sómam paramé vyòman | yád dha
 dyāvāpṛithiví áviveśir áthābhavaḥ pūrvyāḥ kārúdhāyāḥ
 ॥ 10 ॥

॥११॥ अहन्नहिं परिशयानमर्णं ओजायमानं तुविजात तव्यान् ।
 न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्याद् क्षामवस्थाः ॥११॥
 यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
 यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहित्य आवत् ॥१२॥
 यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुन्नाय नव्यसे ववृत्याम् ।
 यः स्तोमेभिर्वावृधे पूर्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥१३॥

áhann áhim pariśáyānam árṇa ojāyámānam tuvijāta tá-
 vyān | ná te mahitvām ānu bhūd ádha dyaúr yád anyáyā
 sphigyā kshām ávasthāḥ ॥ 11 ॥ yajñó hí ta indra vārdhano
 bhūd utá priyāḥ sutásomo miyédhaḥ | yajñéna yajñām ava
 yajñíyaḥ sán yajñás te vājraṁ abihátya āvat ॥ 12 ॥ yajñé-
 néndram ávasā cakre arvāg aínam sumnáya návyase va-
 vrityām | yá stómebhir vāvṛidhé pūrvyébhir yó madhya-
 mebhir utá nūtanebhiḥ ॥ 13 ॥

Even all Nature's forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations. 8

O guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers. 9

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities. 10

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed. 11

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamant will-power for the destruction of our demoniac impulses. 12

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings. 13

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमङ्गः ।
 अंहसो यत्र पीपर्यथा नो नावेव यान्तमुभयै हवन्ते ॥१४॥
 आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
 समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमासु इन्द्रम् ॥१५॥
 न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
 इत्था सखिभ्य इपितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समत्सु घन्तै वृत्राणि संजितं धनानाम् ॥१७॥

vivēsha yān mā dhishāṇā
 jajāna stāvai purā pāryād indram āhnaḥ | āhhaso yātra pī-
 párad yāthā no nāvéva yāntam ubháye havante || 14 ||
 āpūrṇo asya kalāṣaḥ svāhā sékteva kōṣam sisice pība-
 dhyai | sām u priyā āvavṛitran mādāya pradakṣhiṇíd abhi
 sómāsa indram || 15 || ná tvā gabhīrāḥ puruhūta síndhur
 nádrayaḥ pári shānto varanta | itthā sákhibhya ishitó yád
 indrá drīḥām cid árujo gāvyaṁ ūrvām || 16 || ṣunāṁ hu-
 vema — || 17 ||

(३३) त्रयविंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य (१-३, ५, ७, ९, ११-१३) प्रथमादितृचस्य पञ्चमीसप्तमी-
 नवम्यृचामेकादश्यादितृचस्य च गाथिनो विश्वामित्र ऋषिः । (४, ६, ८, १०) चतुर्थी-
 षष्ठ्यष्टमीदशमीनाञ्च नद्य ऋषिकाः । (१-३, ५, ९, ११-१३) प्रथमादितृचस्य पञ्चमी-
 नवम्योर्ऋचोर्मेकादश्यादितृचस्य च नद्यः, (४, ८, १०) चतुर्थ्यष्टमीदशमीनां
 विश्वामित्रः, (६, ७) षष्ठीसप्तम्योश्चेन्द्रो देवताः । (१-१२) प्रथमादि-
 द्वादशर्चा त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥१२॥ प्र पर्वतानामुशती उपस्थादश्चे इव विषिते हासमाने ।
 गावेव शुभ्रे मात्रा रिहाणे विपाद्छुतुद्री पयसा जवेते ॥१॥

33.

Prā párvatānām uṣatī upāsthād āsve iva víshite hása-
 māne | gāveva śubhré mātārā rihāṇé vípāt chutudrī páyasā
 javete || 1 ||

When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposite sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

33

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1

इन्द्रे॒षिते प्रस॒वं भिक्ष॑माणे॒ अच्छा॑ समु॒द्रं र॒थ्येव॑ याथः ।
 समा॒राणे॒ ऊर्मि॑भिः पि॒न्वमाने॑ अ॒न्या वाम॑न्यामप्येति शु॒भ्रे ॥२॥
 अच्छा॑ सिन्धुं मा॒तृता॑मामयासं विपा॑शमुर्वीं सु॒भगा॑मगन्म ।
 व॒त्समिव॑ मा॒तरी॑ संरि॒हाणे॑ समा॒नं योनि॑मनु संचर॑न्ती ॥३॥
 ए॒ना वयं॑ पय॑सा पि॒न्वमाना॑ अनु योनिं॑ दे॒वकृ॑तं चर॑न्तीः ।
 न वर्त॑वे प्रस॒वः सर्ग॑तक्तः कि॒युर्विप्रो॑ न॒द्यो जोह॑वीति ॥४॥
 रम॑ध्वं मे वच॑से सोम्या॒य ऋता॑वरीरुपं सु॒हूर्तमे॒वैः ।
 प्र सिन्धु॑मच्छा वृ॒हती॑ मनी॒षाव॑स्युर॒ह्ने कु॑शिकस्य॑ सूनुः ॥५॥

indreshite prasavām bhīkshamāṇe āchā samu-
 drām rathyēva yāthaḥ | samārāṇe ūrmībhiḥ pīnvamāṇe anyā
 vām anyām āpy eti śubhre || 2 || āchā sīndhum mātṛitāmām
 ayāsam vipāśam urvīm subhāgām aganma | vatsām iva mā-
 tāṛā samrihāṇe samānāṇi yōnim ānu saṃcārantī || 3 || enā
 vayām pāyasā pīnvamānā ānu yōniṃ devākṛitaṃ cārantīḥ |
 nā vārtave prasavāḥ sārgataктаḥ kiṃyūr vipro nadyō jo-
 havīti || 4 || rāmadvham me vācase somyāya rītāvarir ūpa
 muhūrtām ēvaiḥ | prā sīndhum āchā bhīhatī manīṣāvasyūr
 ahve kuṣikāśya sūnūḥ || 5 ||

॥२॥ इन्द्रो॑ अ॒स्मौ अ॒रद॑द्ब॒ज्रवा॑हुरपा॒हन्व॑त्रं परि॒धिं न॒दीना॑म् ।
 दे॒वोऽन॑यत्सवि॒ता सु॒पाणि॑स्तस्य॒ वयं॑ प्रस॒वे याम॑ उ॒र्वीः ॥६॥
 प्र॒वाच्यै॑ शश्व॒धा वी॒र्यं॑ तदिन्द्र॑स्य॒ कर्म॑ यदहिं॑ विवृ॒श्चत् ।
 वि वज्रेण॑ परि॒षदो॑ जघ॒नाय॒न्नापोऽयं॑ नमि॒च्छमा॑नाः ॥७॥

īndro asmān aradad vājrabāhur āpāhan vṛitrām pari-
 dhīm nadīmām | devò 'nayat savitā supāṇis tāsya vayām
 prasavé yāma urvīḥ || 6 || pravācyam śaśvadbhā vīryam tād
 indrasya kārma yād āhiṃ vivriṣāt | ví vājreṇa parishádo
 jaghānāyann āpó 'yanam ichāmānāḥ || 7 ||

Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak] Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers ? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak] The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7

एतद्वचो जरितर्मापि मृष्टा आ यत्ते घोषानुत्तरा युगानि ।
 उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नर्मस्ते ॥८॥
 ओ पु स्वसारः कारवे शृणोत ययौ वो दूरादनेसा रथेन ।
 नि पू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्यामिः ॥९॥
 आ ते कारो शृणवामा वचांसि ययाथे दूरादनेसा रथेन ।
 नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

etād váco jaritar

māpi mṛishthā ā yāt te ghóshān úttarā yugāni | ukthéshu
 kāro prāti no jushasva mǎ no ní kaḥ purushatrā námas te
 || 8 || ó shú ṣvasāraḥ kārāve śṛiṇota yayaú vo dūrād ánasā
 ráthena | ní shū namadhvam bhávata supārā adhoaksháh
 sindhavaḥ srotyābhiḥ || 9 || á te kāro śṛiṇavāmā vácānsi ya-
 yátha dūrād ánasā ráthena | ní te naṁsai pīpyānéva yóshā
 máryāyeva kanyā śasvacaí te || 10 ||

॥११॥ यदङ्ग त्वा भरताः संतरेयुर्गव्यन्याम इषित इन्द्रजूतः ।
 अर्षादहं प्रसवः सर्गतक्त आ वो वृणे सुमति यज्ञियानाम् ॥११॥
 अतारिपुर्भरता गव्यवः समभक्त विप्रः सुमति नदीनाम् ।
 प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पूणध्वं यात शीभम् ॥१२॥
 उहं ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
 मादुष्कृतौ व्येनसाघ्न्यौ शून्मारताम् ॥१३॥

yād āṅgá tvā bharatāḥ samtáreyur gavyán grāma ishítá
 índrajūtaḥ | árshād áha prasaváḥ sárgataкта á vo vṛiṇe su-
 matim yajñíyānām || 11 || átārishur bharatá gavyávaḥ sám
 ábhakta vípraḥ sumatim nadínām | prá pinvadhvam ishá-
 yantiḥ surádhā á vakshánāḥ pṛiṇádhvam yátá śíbham || 12 ||
 úd va ūrmih śamyā hantv āpo yóktrāṇi muñcata | mádu-
 shkritau vyénasāghnyaú śūnam áratām || 13 ||

[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowlily; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥

इन्द्रः पू॒र्भि॒दाति॑र॒द्दास॑म॒र्केर्वि॑द॒द्वसु॑र्दय॒मानो॑ वि शत्रून् ।
 ब्रह्म॑जूतस्तन्वा॑ वावृ॒धानो॑ भूरि॒दात्र॑ आपृ॒णद्रो॑दसी उ॒भे ॥१॥
 म॒खस्य॑ ते तवि॒षस्य॑ प्र जू॒तिमि॑र्य॒मि वाच॑म॒मृता॑य भूषन् ।
 इन्द्र॑ क्षि॒तीना॑म॒सि मानु॑षीणां वि॒शां दैवी॑नामु॒त पू॒र्वया॑वा ॥२॥

34.

Índrah pūrbhíd átirad dāsam arkaír vidádvasur dáya-
 māno ví śātrūn | bráhmajūtas tanvā vāvṛidhānó bhúridātra
 āpṛṇad ródasī ubhé || 1 || makhāsya te tavishāsya prā jū-
 tím íyarmi vācam amṛitāya bhúshan | índra kshitīnām asi
 mánushīnām viśām daívīnām utá pūrvayāvā || 2 ||

इन्द्रो वृत्रम॑वृ॒णोच्छ॑र्धनीतिः प्र मा॒यिना॑म॒मिना॒द्वर्प॑णीतिः ।
 अ॒ह॒न्व्यस॑मु॒शध॑ग्वने॒ष्यावि॑र्धेना॒ अ॒कृ॒णोद्रा॑म्या॒णाम् ॥३॥
 इन्द्रः स्व॒र्षा ज॒नय॑न्न॒हानि॑ जि॒गायो॑शि॒ग्भिः पृ॒तना॑ अभि॒ष्टिः ।
 प्रा॒रोच॑य॒न्मन॑वे के॒तुम॑ह्नामवि॒न्दुज्ज्योति॑र्वृ॒हते॑ र॒णाय ॥४॥
 इन्द्र॑स्तुजो ब॒र्हणा॑ आ वि॒वेश नृ॒वद॑धानो न॒र्या पुरु॑णि ।
 अचे॑तय॒द्विय॑ इ॒मा ज॑रि॒त्रे प्रे॑मं वर्ण॑मतिर॒च्छुक्र॑मा॒साम् ॥५॥

índro vṛi-

trám avṛiṇoc chárdhanītiḥ prā māyínām aminād vārpanītiḥ |
 áhan vyāṁsam uśádthag vāneshv āvír dhénā akrīṇod rāmyā-
 nām || 3 || índrah svarshā janáyann áhāni jigāyośígbbhiḥ prī-
 tanā abhisṭītiḥ | prárocayan mánave ketúm áhnām ávindaj
 jyótir bṛihaté ránāya || 4 || índras tújo barhánā á viveṣa
 nṛivád dád dhāno nāryā purūṇi | ácetayad dhíya imá jaritré
 prémām vāṇnam atirac chukráṁ āsām || 5 ||

The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind. 1

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature's heavenly bounties. 2

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance. 3

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life. 4

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance. 5

॥६६॥ महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरुणि ।
 वृजनेन वृजिनान्तसं पिपेष मायाभिर्दस्यूरभिभूत्योजाः ॥६॥
 युधेन्द्रो मक्ता वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
 विवस्वतः सदाने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

mahó mahāni panayanty asyéndrasya kárma sūkṛitā pu-
 rūṇi | vṛijánena vṛijínān sām pipesha māyābhir dásyūñr
 abhíbhūtyojāḥ || 6 || yudhéndro mahnā vārivaṣ cakāra devé-
 bhyaḥ sátpatiṣ carshanipráḥ | vivásvataḥ sādane asya tāni
 viprā ukthébhiḥ kavāyo gṛṇanti || 7 ||

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
 ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरेणासः ॥८॥
 ससानात्यौ उत सूर्य ससानेन्द्रः ससान पुरुभोजसं गाम् ।
 हिरण्ययमुत भोगं ससान हृत्वी दस्यूनप्रार्थं वर्णीमावत् ॥९॥
 इन्द्र ओषधीरसनोदहानि वनस्पतीरसनोदन्तरिक्षम् ।
 विभेदं वलं नुनुदे विवाचोऽथाभवदमिताभिकृतानाम् ॥१०॥
 शनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रभृतये समत्सु घन्तं वृत्राणि संजितं धनानाम् ॥११॥

satrásāham vāreṇyam
 sahodām sasavānsam svār apas ca devīḥ | sasāna yāḥ pṛi-
 thivīm dyām utémām índram madanty ānu dhīraṇāsaḥ
 || 8 || sasānātyāñ utá sūryam sasānéndraḥ sasāna purubhó-
 jasam gām | hiraṇyāyam utá bhógam sasāna hatvī dásyūn
 prāryam vāṇam āvat || 9 || índra óshadbīr asanod áhāni vá-
 naspátīñr asanod antáriksham | bibhédā valām nunudé ví-
 vācó 'thābhavad damitābhíkratūnām || 10 || ṣunām huvema
 — || 11 ||

Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३५) पञ्चविंशं सूक्तम्

(१-११) एकादशचस्यास्य सूक्तस्य गायितो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥

तिष्ठ॒ हरी॑ रथ॒ आ युज्य॑माना या॒हि वा॒युर्न॑ नि॒युतो॑ नो॒ अच्छे॑ ।
 पिबा॒स्यन्धो॑ अ॒भिर्ष॑ष्टो अ॒स्मे इन्द्र॑ स्वाहा॒ ररि॑मा ते॒ मदा॑य ॥१॥
 उपा॒जिरा॑ पु॒रुहु॑ताय॒ सप्ती॑ हरी॒ रथ॑स्य धूर्वा॒ युन॑ज्मि ।
 द्रव्य॑था संभृ॒तं वि॒श्वतश्चि॒दुपे॑मं य॒ज्ञमा॑ व॒हात॑ इन्द्र॑म् ॥२॥

35.

Tīshṭhā hārī rātha ā yujyāmānā yāhī vāyúr ná niyúto
 no ácha | píbāsy ándho abhísrishto asmé índra svāhā ra-
 rimā te mādāya || 1 || upājirā puruhūtāya saptī hārī rātha-
 sya dhūrshv ā yunajmi | dravād yāthā sámbhṛitam viśvá-
 taṣ cid upemām yajñām ā vahāta índram || 2 ||

उपो॑ नयस्व॒ वृष॑णा तपु॒ष्पोतेम॑व त्वं वृष॑भ स्वधावः ।
 ग्रसे॑तामश्वा॒ वि मु॑चेह शो॒णा दि॒वेदि॒वे सदृ॑शीरद्धि धा॒नाः ॥३॥
 ब्रह्म॑णा ते ब्रह्म॒युजा॑ युनज्मि॒ हरी॑ सखा॒या सध॑माद आ॒शू ।
 स्थि॒रं रथं॑ सु॒खमिन्द्रा॑धिति॒ष्ठन्प्रजा॑नन्वि॒द्वाँ उप॑ याहि सोम॑म् ॥४॥
 मा ते॒ हरी॑ वृष॑णा वी॒तपृ॑ष्टा नि री॒रम॑न्यज॒माना॑सो अ॒न्ये ।
 अ॒त्याया॑हि शश्व॒तो व॒यं तेऽरं॑ सु॒तेभिः॑ कृणवाम॒ सोमैः॑ ॥५॥

úpo nayasva

vṛishanā tapushpótém ava tvám vṛishabha svadhāvah | grá-
 setām ásvā ví mucehá ṣonā divé-dive sadṛśīr addhi dhā-
 nāḥ || 3 || bráhmanā te brahmayújā yunajmi hārī sákhāyā
 sadhamāda āśú | sthirám rátham sukhám indrádhitīshṭhan
 prajānán vidvāñ úpa yāhi sómam || 4 || má te hārī vṛishanā
 vītáprishṭhā ní rīraman yájamānāso anyé | atyāyāhi śasvato
 vayám té 'ram sutébhiḥ kṛiṇavāma sómaiḥ || 5 ||

O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5

॥१८॥

तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
 अस्मिन्यज्ञे वर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥
 स्तीर्णं ते वर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
 तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यै राता हवींषि ॥७॥

tāvāyām sōmas tvām éhy arvān chasvattamām sumānā
 asyā pāhi | asmín yajñé barhishy á nishádyā dadhishvé-
 mām jathára indum indra || 6 || stīrnām te barhíḥ sutá in-
 dra sōmaḥ kṛitá dhāná áttave te hárībhyām | tátokase pu-
 ruśákāya vṛishṇe marútvate túbhyam rātá havínshi || 7 ||

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमकन ।
 तस्यागत्या सुमना ऋष्य पाहि प्रजानन्विद्वान्पथ्याऽनु स्वाः ॥८॥
 याँ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते ।
 तेभिरेतं सजोषा वावशानोऽग्नेः पिव जिह्वया सोममिन्द्र ॥९॥
 इन्द्र पिव स्वधया चित्सुतस्याग्नेर्वी पाहि जिह्वया यजत्र ।
 अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥
 शुनं हुवेम मघवानिमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमूतये समत्सु घ्नन्तै वृत्राणि संजितं धनानाम् ॥११॥

imām nárah párvatās túbhyam ápah sám indra góbbhir má-
 dhumantam akran | tásyāgátyā sumānā ṛishva pāhi prajā-
 nán vidván pathyā ánu sváh || 8 || yāñ ábhajo marúta indra
 sōme yé tvām ávardhann ábhavan gaṇás te | tébbhir etām
 sajóshā vāvaśānò 'gnéḥ piba jihváyā sómam indra || 9 || in-
 dra píba svadháyā cit sutásyāgnér vā pāhi jihváyā yaja-
 tra | adhvaryór vā práyatam śakra hástād dhótur vā ya-
 jñām havisho jushasva || 10 || ṣunām huvema — || 11 ||

O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. 6

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered. 7

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude. 8

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm. 9

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३६) षट्त्रिंशं सूक्तम्

(१-११) एकादशचेस्यास्य सूक्तस्य (१-९. ११) प्रथमादिनवर्चमेकादश्याश्च गायिनो विश्वामित्रः,

(१०) दशम्याश्चाङ्गिरसो योगं कृषी । इन्द्रो देवता । विष्टुष् छन्दः ॥

॥१९॥

इमामू पु प्रभृतिं सातये ध्याः शश्वच्छश्वदुतिभिर्यादमानः ।
 सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥
 इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिवृषपर्वा विहायाः ।
 प्रयम्यमानान्प्रति पू गृभायेन्द्र पिव वृषधूतस्य वृष्णः ॥२॥

36.

Imām ū shú prābhṛitiṁ sātāye dhāḥ śaśvac-chaśvad
 ūtibhir yādamānaḥ | suté-sute vāvṛidhe vārdhanebhir yāḥ
 karmabhir mahādbhiḥ sūśruto bhūt || 1 || indrāya sómāḥ
 pradīvo vídānā ṛibhūr yēbhir vṛishaparvā víhāyāḥ | pra-
 yamyāmānān prāti shú gṛibhāyendra píba vṛishadhūtasya
 vṛishṇaḥ || 2 ||

पिवा वर्धस्य तव धा सुतासु इन्द्र सोमांसः प्रथमा उतेमे ।
 यथापिवः पूर्यो इन्द्र सोमा एवा पाहि पन्यो अद्या नवीयान् ॥३॥
 महौ अमत्रो वृजने विरप्सुग्रं शवः पत्यते धृष्ण्वोजः ।
 नाह विव्याच पृथिवी चनेन यत्सोमांसो हर्यश्चममन्दन् ॥४॥
 महौ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
 इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

píba vārdhasva táva gbā sutāsa indra sómā-
 saḥ prathamā utémé | yāthāpibaḥ pūrvyāñ indra sómāñ
 evā pāhi pányo adyā náviyān || 3 || mahāñ ámatro vṛijāne
 virapsy ūgrām śavaḥ patyate dhṛishṇv ójaḥ | náha vivyāca
 prithiví canāinam yāt sómāso háryaśvam ámandan || 4 ||
 mahāñ ugró vāvṛidhe vīryāya samācakre vṛishabhāḥ ká-
 vyena | indro bhágo vājadā asya gāvaḥ prá jāyante dá-
 kshinā asya pūrvīḥ || 5 ||

O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5

॥२०॥

प्र यत्सिन्धवः प्रसवं यथायुजापः समुद्रे रथ्येव जग्मुः ।
 अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पूणति दुग्धो अंशुः ॥६॥
 समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुपुतं भरन्तः ।
 अंशुं दुहन्ति हस्तिनो भरिर्वैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

prá yát síndhavah prasavám yáthāyann āpah samudrām
 rathyēva jagmuḥ | átaṣ cid índrah sádaso váriyān yád m
 sómah prīnāti dugdhó anṣúḥ || 6 || samudréṇa síndhavo yá-
 damānā índrāya sómam sūshutam bhārantah | anṣum du-
 hanti hastino bharítrair mādhvah punanti dhārayā paví-
 traih || 7 ||

हृदा इव कुक्षयः सोमधानाः समी विव्याच सर्वना पुरुणि ।
 अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥
 आ तू भर माकिरेतपरिं पाद्विद्वा हि त्वा वसुपतिं वसूनाम् ।
 इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्वर्यश्च प्र यन्धि ॥९॥
 अस्मे प्र यन्धि मघवन्नृजीपिन्निन्द्र रायो विश्ववारस्य भूरैः ।
 अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छथ्वत इन्द्र शिप्रिन् ॥१०॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वाजसातो ।
 शृण्वन्तमुग्रमृतये समत्सु घ्नन्तै वृत्राणि संजितं धनानाम् ॥११॥

hradá iva kuksháyah somadhánāḥ sám ī vivyāca
 sávanā purūṇi | ánnā yád índrah prathamā vy āṣa vṛitrām
 jaghanvāñ avṛiṇīta sómam || 8 || á tú bhara mákir etát pári
 shthād vidmā hí tvā vásupatiṁ vásūnām | índra yát te
 máhinam dátram ásty asmábhyam tát dharyasva prá yan-
 dhi || 9 || asmé prá yandhi maghavann ṛijīshinn índra rāyó
 viśvāvārasya bhūreḥ | asmé śatām śarádo jīvāse dhā asmé
 vīráñ cháśvata índra ṣiprin || 10 || ṣunām huvema —
 || 11 ||

As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushingly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitous to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३७) सप्तविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-१०) प्रथमादिदशर्चां गायत्री, (११) एकादश्याथानुष्टुप् छन्दसी ॥

॥२१॥ वार्त्रहत्याय शवसे पृतनपाह्याय च । इन्द्र त्वा वर्तयामसि ॥१॥
 अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२॥
 नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाह्ये ॥३॥
 पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥
 इन्द्र वृत्राय हन्तवे पुरुहुतमुप ब्रुवे । भरेषु वाजसातये ॥५॥

37.

Vātrahatyāya śavase pritanāśhāhyāya ca | indra tvā
 vartayāmasi || 1 || arvācīnam sū te māna utā cākshuḥ śata-
 krato | indra kṛiṇvāntu vāghātaḥ || 2 || nāmāni te śatakrato
 viśvābhir gīrbhīr īmahe | indrābhimātishāhye || 3 || puru-
 shṭutāsya dhāmabhiḥ śatēna mahayāmasi | indrasya carsha-
 nīdhṛitaḥ || 4 || indram vṛitrāya hāntave puruhūtām ūpa
 bruve | bhāreshu vājasātaye || 5 ||

॥२२॥ वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्र वृत्राय हन्तवे ॥६॥
 द्युम्नेषु पृतनाज्ये पृतसुतृषु श्रवःसु च । इन्द्र साक्षाभिमातिषु ॥७॥
 शुष्मिन्तमं न उतये द्युम्निनं पाहि जाग्रविम् । इन्द्र सोमं शतक्रतो ॥८॥
 इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु । इन्द्र तानि त आ वृणे ॥९॥

vājeshu sāśahīr bhava tvām īmahe śatakrato | indra
 vṛitrāya hāntave || 6 || dyumnēshu pritanājye pritsutūrshu
 śrāvassu ca | indra sākshvābhimātishu || 7 || śushmīntamam
 na ūtāye dyumnīnam pāhi jāgrivim | indra sōmam śata-
 krato || 8 || indriyāni śatakrato yā te jāneshu pañcāsu | in-
 dra tāni ta ā vṛiṇe || 9 ||

We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9

अग्निन्द्र श्रवो बृहदयुम्नं दधिष्व दुष्टरम् । उक्ते शुष्मं तिरामसि ॥१०॥

अर्वावतो न आ गह्यथो शक्र परावतः ।

उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥११॥

ágann indra śrávo bṛihád dyu-
mnám dadhishva duṣṭáram | út te śúshmam tirāmasi
॥ 10 ॥ arvāváto na á gahy átho śakra parāvataḥ | u lokó
yás te adriva indrehá táta á gahi ॥ 11 ॥

(३८) अष्टाविंशं सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिः, तावभौ वा, गायिनो
विश्वामित्रो वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥

अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मशतपराणि कवीरिच्छामि संदशे सुमेधाः ॥१॥
इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम् ।
इमा उ ते प्रण्योर्ध्वर्धमाना मनोवाता अध नु धर्मणि गमन् ॥२॥
नि धीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
सं मात्राभिर्ममिरे येसुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

38.

Abhí táshṭeva dīdhayā manīśhām átyo ná vājī sudhúro
jīhānaḥ | abhí priyāṇi mārmaṣṣat pārāṇi kavīr ichāmi saṁ-
drīṣe sumedhāḥ ॥ 1 ॥ inótá prīcha jānimā kavīnām mano-
dhṛítaḥ sukṛitas takshata dyām | imā u te pranyò vārdha-
mānā mānovātā ádha nú dhármaṇi gman ॥ 2 ॥ ní shīm íd
átra gúhyā dádhanā utá kshatrāya ródasī sám añjan | sám
mātrābhīr mamiré yemūr urvī antár mahí sámṛite dhāyase
dhuh ॥ 3 ॥

O illustrious self, may you receive from us the offerings;
may you grant us such wealth as may not be easily
surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh.
May you, from any region whatsoever come to us, O
thunderarmed. 11

38

Compose a pious praise, as a carpenter carves the wood
zealously or as a quick horse comfortably carries his
load, pondering upon what is dearest and noble, I
with clear vision aspire to understand the teachings of
our sages. 1

Ask of the holy teachers, the origin of these poet sages,
who with well-disciplined minds and virtuous deeds
achieved the heavenly bliss. May these expeditory
praises, rapid as the mind, augment your power and
reach you. 2

Comprehending hidden mysteries here on this earth, they,
through their power, measure the secrets of the realm of
mind and body. They set limits to their elements connect
both of them mutually together wide spread and vast
and fix the intermediate realm of vital breath to sustain
them. 3

आतिष्ठन्तं परि विश्वे अभूषञ्छियो वसानश्चरति स्वरोचिः ।
 महत्तदृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥
 असूत पूर्वे वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
 दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

ātishthantam pāri vīṣve abhūṣhañ chrīyo vāsā-
 naṣ carati svārociḥ | mahāt tād vṛiṣhṇo āsurasya nāmā vi-
 śvārūpo amṛitāni tasthau || 4 || āsūta pūrvo vṛishabhó jyā-
 yān imā asya śurúdhah santi pūrvīḥ | dívo napātā vidá-
 thasya dhibhīḥ kshatrām rājānā pradívo dadhāthe || 5 ||

॥२४॥

त्रीणि राजाना विदथे पुरुणि परि विश्वानि भूषथः सदांसि ।
 अपश्यमत्र मनसा जगन्वान्त्रते गन्धर्वा अपि वायुकेशान् ॥६॥
 तदिन्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।
 अन्यदन्यदसुर्यं वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥
 तदिन्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्नेत् ।
 आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥
 युवं प्रत्नस्य साधथो महो यद्वैवी स्वस्तिः परि णः स्यातम् ।
 गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

trīṇi rājānā vidáthe purūṇi pāri vīṣvāni bhūshathah sá-
 danṣi | āpaśyam átra mánasā jaganvān vraté gandharvāñ
 āpi vāyúkeṣān || 6 || tād ín nv āsya vṛishabhāsyā dhenór á
 nāmabhir mamire sákmyam góḥ | anyád-anyad asuryām
 vāsānā ní māyíno mamire rūpām asmin || 7 || tād ín nv
 āsya savitúr nákir me hiraṇyáyīm amátim yām áṣiṣret | á
 sushtutí ródasī viṣvaminvé ápīva yóshā jānimāni vavre
 || 8 || yuvām pratnāsyā sādhattho mahó yád daívī svastíḥ
 pāri naḥ syātam | gopājihvasya tasthúsho vírūpā vīṣve pa-
 syanti māyínah kṛitáni || 9 ||

They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the preceder and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manifold forms of this resplendent lord. 9

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमुतये समत्सु घन्तं वृत्राणि संजितं धनानाम् ॥१०॥

ṣunām huvema — || 10 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥

इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमं तष्टा जिगाति ।
या जाग्रद्विर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य ॥१॥
दिवश्चिदा पूर्वा जायमाना वि जाग्रद्विर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे संनजा पित्र्या धीः ॥२॥
यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात् ।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध एता ॥३॥
नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दंहिता माहिनावानुद्रोत्राणि ससृजे दंसनावान् ॥४॥

39.

Índram matir hṛidá ā vacyámānāchā pátim stómatashtā
jigāti | yā jágrivir vidáthe śasyámānéndra yāt te jáyate
viddhí tásya || 1 || divaṣ cid ā pūrvyā jáyamānā ví jágrivir
vidáthe śasyámānā | bhadrā vástrāṇy árjunā vásānā séyám
asmé sanajā pítryā dhīḥ || 2 || yamā cid átra yamasúr asūta
jihváyā ágram pátad ā hy ásthāt | vápūnshi jātá mithunā
sacete tamohánā tápusho budhná étā || 3 || nákir eshām
ninditā mártyeshu yé asmákam pitáro góshu yodhāḥ | ín-
dra eshām drīṇhitā máhināvān úd gotráṇi sasṛije daṇsánā-
vān || 4 ||

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

39

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord's compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our progenitors and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4

सखा ह यत्र सखिभिर्नवग्वैरभिद्वा सत्त्वभिर्गा अनुगमन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥५॥

sákhā ha yātra sákhibhir nāvagvair abhijñv ā sá-
tvabhir gā anugmán | satyám tát índro daśabhir dāśagvaiḥ
sūryam viveda támasi kshiyántam || 5 ||

॥२६॥

इन्द्रो मधु संभृतमुत्तियायां पद्वद्विवेद शफवन्ममे गोः ।
गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावाच ॥६॥
ज्योतिर्वृणीत तमसो विज्ञानन्नारे स्याम दुरितादुभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥
ज्योतिर्यज्ञाय रोदसी अनु श्यादारे स्याम दुरितस्य भूरैः ।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥
शुनं हुवेम मधवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तेमुग्रमृतये समत्सु घ्नन्तै वृत्राणि सेजितं धनानाम् ॥९॥

índro mádhu sámbhṛitam usríyāyām padvād viveda ṣa-
phāvan náme góḥ | gúhā hitám gúbyam gūlḥám apsú háste
dadhe dákshine dákshināvān || 6 || jyótir vṛñīta támaso vi-
jānānn āré syāma duritād abhíke | imá girāḥ somapāḥ so-
mavṛiddha jushásvendra purutámasya kāróḥ || 7 || jyótir
yajñāya ródasī ánu shyād āré syāma duritásya bhūrēḥ |
bhūri cid dhí tujató mártasya supārāso vasavo barhánāyat
|| 8 || ṣunám huvema — || 9 ||

The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths+the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9

(४०) चत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

- ॥१॥ इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१॥
 इन्द्रं क्रतुविदं सुतं सोमं हर्यं पुरुष्टुत । पिबा वृषस्व तार्तृपिम् ॥२॥
 इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिरः स्तवानं विशपते ॥३॥
 इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्द्रवः ॥४॥
 दधिष्व जठरं सुतं सोममिन्द्र वरेण्यम् । तव युक्षास इन्द्रवः ॥५॥

40

Índra tvā vṛishabhāṃ vayāṃ suté sóme havāmahe | sá
 pāhi mádhvo ándhasaḥ || 1 || índra kratuvídamaṃ sutāṃ só-
 maṃ harya puruṣtuta | píba vṛishasva tátṛipim || 2 || índra
 prá ṇo dhitāvānaṃ yajñāṃ víṣvebhir devébhiḥ | tirá sta-
 vāna viṣpate || 3 || índra sómāḥ sutá imé táva prá yanti
 satpate | ksháyamaṃ candrása índavaḥ || 4 || dadhishvá jatháre
 sutāṃ sómam indra váreṇyam | táva dyukshása índavaḥ
 || 5 ||

- ॥६॥ गिर्वेणः पाहि नः सुतं मध्वोर्धाराभिरज्यसे । इन्द्र त्वादतमिच्छः ॥६॥
 अभि द्युम्नानि वनिन् इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥
 अर्वायतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥
 यदन्तरा परावतमर्वायते च हूयसे । इन्द्रेह तत् आ गहि ॥९॥

gírvaṇaḥ pāhí naḥ sutāṃ mádhora dhārābhir ajoyase |
 índra tvádātamaṃ íd yāsaḥ || 6 || abhí dyumnāni vanína ín-
 draṃ sacante ákṣhitā | pítvī sómasya vāvṛidhe || 7 || arvā-
 vāto na ā gahi parāvātaḥ ca vṛitrahan | imā jushasva no
 gíraḥ || 8 || yád antará parāvātamaṃ arvāvātamaṃ ca hūyāse |
 índrebá táta ā gahi || 9 ||

We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature's bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord Through these loving regards His glory increases vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायत्री विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३॥ आ तू न इन्द्र मद्र्यग्धुवानः सोमपीतये । हरिभ्यां याह्यद्रिवः ॥१॥
 सत्तो होता न ऋत्विर्यस्तिस्तिरे वर्हिर्गानुषक् । अयुज्रन्प्रानरद्रयः ॥२॥
 इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ वर्हिः सीद । वीहि शूर पुरोऽज्ञाशम् ॥३॥
 रारन्धि सर्वनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेय्विन्द्र गिर्वणः ॥४॥
 मन्त्रयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

41.

Ā tū na indra madryāg ghuvānāḥ sōmapītaye | hāri-
 bhyām yāhy adrivaḥ || 1 || sattó hótā na ṛitvīyas tistiré
 barbír ānushák | áyujran prātár ádrayaḥ || 2 || imá bráhma
 brahmavāhaḥ kriyānta ā barhíḥ sīda | vīhí śūra puroḷāṣam
 || 3 || rārandhí sávaneshu ṇa eshú stómeshu vṛitrahan |
 ukthéshv indra girvaṇaḥ || 4 || matáyāḥ somapām urúm ri-
 hānti śavasas pátim | índram vatsám ná mātáraḥ || 5 ||

॥४॥ स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥
 वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥
 मारे अस्मद्भि मुमुचो हरिप्रियार्वाडर्याहि । इन्द्रं स्वधावो मत्स्वेह ॥८॥
 अर्वाञ्च त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्मूर्त्तं वर्हिरासदे ॥९॥

sá mandasvā hy ándhaso rádhase tanvā mahé | ná stotā-
 raṃ nidé karaḥ || 6 || vayám indra tvāyávo havíshmanto jarā-
 mahe | utá tvám asmayúr vaso || 7 || mārē asmád ví mu-
 mucō hāripriyārvān yāhi | índra svadhāvo mātśvehā || 8 ||
 arvāñcam tvā sukhé ráthe váhatām indra keśinā | ghṛitā-
 snū barbír āśáde || 9 ||

41

O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory. 1

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations. 2

O mighty bearer of wisdom, these prayers are offered by us: be enshined in our hearts and cherish our dedicated noble deeds. 3

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship. 4

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves. 5

May you be delighted with our loving devotion, we offer for your own great munificence, may you not put your adorer the reproach. 6

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love. 7

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted. 8

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steeds, and be seated on the matty cushions of our heart. 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाधिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

- ॥१॥ उप नः सुतमा गंहि सोममिन्द्र गवांशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१॥
 तमिन्द्र मदुमा गंहि बर्हिःषां ग्रावभिः सुतम् । कुविह्वस्य तृष्णवः ॥२॥
 इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३॥
 इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत ॥४॥
 इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥५॥

42.

Úpa naḥ sutám á gahi sómam indra gávāṣīram | hāri-
 bhyām yás te asmayúḥ || 1 || tām indra mādām á gahi bar-
 hisṭhām grāvabhiḥ sutám | kuvín nv āsya tṛṣṇāvaḥ
 || 2 || índram itthá gíro māmāchāgur ishítá itáh | āvríte só-
 mapītaye || 3 || índraṁ sómasya pītaye stómair ihá havā-
 mabe | ukthébhiḥ kuvíd āgámat || 4 || índra sómāḥ sutá imé
 tán dadhishva ṣatakrato | jathāre vājīnīvaso || 5 ||

- ॥६॥ विद्महि त्वां धनञ्जयं वाजेषु दधृषं कवे । अधा ते सुमन्मीमहे ॥६॥
 इममिन्द्र गवांशिरं यवांशिरं च नः पिव । आगत्या वृषभिः सुतम् ॥७॥
 तुभ्येदिन्द्र स्व ओक्येऽसौ सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥८॥

vidmā hí tvā dhanamjayám vājeshu dadhrishám kave |
 ádhā te sumnám īmahe || 6 || imám indra gávāṣīram yāvāṣīram
 ca naḥ piba | āgátyā vṛishabhiḥ sutám || 7 || túbhyéd indra
 svá okyè sómam codāmi pītaye | eshá rārantu te hṛdī || 8 ||

Come resplendent Lord, to cherish devotional love, blent with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endeavours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥९॥

tvām sutásya pītāye pratnām indra havāmahe | kuśikāso
avasyāvah ॥ 9 ॥

(४३) त्रिचत्वारिंशं सूक्तम्

(१-८) अष्टचस्यान्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥

आ याह्यर्वाहुषं वन्धुरेष्टास्तवेदनुं प्रदिवः सोमपेयम् ।
प्रिया सखाया वि मुचोषं बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥१॥
आ याहि पूर्विरति चर्षणीरां अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥
आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि त्वयम् ।
अहं हि त्वा मतिभिर्जोह्वीमि घृतप्रयाः सधृमादे मधूनाम् ॥३॥
आ च त्वामेता वृषणा वहतो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सर्वनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥
कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीपिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वसवो अमृतस्य शिञ्जाः ॥५॥

43.

Ā yāhy arvān ūpa vandhureshthās tāvéd ānu pradīvah
somapéyam | priyā sákhāyā ví mucópa barhís tvām imé
havyavāho havante ॥ 1 ॥ ā yāhi pūrvīr āti carshanīr ān
aryā āśīsha ūpa no hāribhyām | imā hí tvā matāya stó-
matashtā índra hāvante sakhyām jushānāḥ ॥ 2 ॥ ā no ya-
jñām namovṛidham sajóshā índra deva hāribhir yāhi tū-
yam | ahām hí tvā matībhir jóhavīmi ghṛitāprayāḥ sadha-
māde mādghūnām ॥ 3 ॥ ā ca tvām etā vṛishanā vāhāto hārī
sákhāyā sudhūrā svāngā | dhānāvad índraḥ sávanam jushā-
nāḥ sákhā sákhyuḥ śṛiṇavad vāndanāni ॥ 4 ॥ kuvín mā go-
pām kārāse jānasya kuvíd rájānam maghavann ṛijīshin |
kuvín ma ṛīshim papivānsam sutásya kuvín me vásvo amṛi-
tasya śikshāḥ ॥ 5 ॥

We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. १

43

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5

आ त्वा बृहन्तो हरयो युजाना अर्वाग्निन्द्र सधमादो वहन्तु ।
 प्र ये द्विता दिव ऋञ्जन्त्याताः सुसंसृष्टासो वृषभस्य मूराः ॥६॥
 इन्द्र पिब वृषधूतस्य वृष्ण आ ये ते श्येन उशते जभारं ।
 यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥७॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समस्तु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

ā tvā bṛihānto hārayo yujānā arvāg in-
 dra sadhamādo vahantu | prā yé dvitā divā riñjānty ātāḥ
 súsammṛishṭāso vṛishabhāsya mūrāḥ || 6 || indra píba vṛi-
 shadhūtasya vṛishṇa ā yām te syenā uṣaté jabhāra | yāsya
 māde cyāváyasi prā kṛishṭír yāsya māde āpa gotrá va-
 vārtha || 7 || ṣunām huvema — || 8 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥८॥

अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
 जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम् ॥१॥
 हर्यन्नुषसमर्चयः सूर्य हर्यन्नरोचयः ।
 विद्वांश्चिकित्वान्हर्यश्च वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

44.

Ayám te astu haryatāḥ sóma ā hāribhiḥ sutāḥ | jushāṇā
 indra hāribhir na ā gahy ā tishṭha hāritam rátham || 1 ||
 haryánn ushásam arcayah sūryam haryánn arocayah | vid-
 vāñs cikitvān haryaṣva vardhasa indra víṣvā abhí śríyah
 || 2 ||

May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two. 6

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficent stones of thoughts and deeds. It is that which the falcon of the intuitive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance. 7

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth. 8

44

O resplendent Lord, may this delightful sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us. 1

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy. 2

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
 अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥
 जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
 हर्यश्चो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥
 इन्द्रो हुर्यन्तमर्जुनं वज्रं शुक्रैरभिवृतम् ।
 अपावृणोद्धरिभिरद्रिभिः सुतमुद्रा हरिभिराजत ॥५॥

dyām índro hárīdhāyasam prithivīm hárivarpasam |
 ádhārayad dharítor bhúri bhójanam yáyor antár háriṣ cá-
 rat || 3 || jajñānó hárīto vṛishā vīṣvam ā bhāti rocanám |
 háryaṣvo hárītam dhatta áyudham ā vājram bāhvór hárīm
 || 4 || índro haryántam árjunam vājram śukraír abbívṛitam |
 ápāvṛiṇod dháribhir ádribhiḥ sutám úd gá hárībhīr ājata
 || 5 ||

(४५) पञ्चत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥९॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
 मा त्वा के चिन्नि यमन्वि न पाशिनोऽति धन्वेव तौ इहि ॥१॥
 वृत्रखादो वलरुजः पुरां द्रुमो अपामजः ।
 स्थाता रथस्य हयैरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

45.

Ā mandraír indra hárībhīr yāhí mayúraromabhiḥ | má
 tvā ké cin ní yaman vīm ná pāśínó 'ti dhánveva táñ ihi
 || 1 || vṛitrakhádó valamrujáḥ purám darmó apám ajáh |
 sthātā ráthasya háryor abhisvará índro dṛilhá cid ārujáḥ
 || 2 ||

The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

45

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव ।
 प्र सुगोपा यवसं धेनवो यथा हृदं कुल्या इवाशत ॥३॥
 आ नस्तुजै रयिं भरांशं न प्रतिजानते ।
 वृक्षं पक्वं फलमङ्गीव धनुहीन्द्रं संपारणं वसु ॥४॥
 स्वयुरिन्द्र स्वराळसि स्मदिष्टिः स्वयंशस्तरः ।
 स वावृधान ओजसा पुरुष्टु भवा नः सुश्रवस्तमः ॥५॥

gambhīrāṅ udadhīṅr iva krátum pushyasi gā iva | prá
 sugopā yávasaṁ dhenávo yathā hradám kulyā ivāṣata || 3 ||
 ā nas tújaṁ rayīm bharāṅśaṁ ná pratijānaté | vṛikshám
 pakvám phálam aṅkīva dhūnuhíndra sampāraṇaṁ vāsu
 || 4 || svayúr indra svarāḷ asi smáddisṭhiḥ sváyaṣastarah |
 sá vāvṛidhāná ójasā puruṣṭuta bhávā naḥ suśrávastamaḥ
 || 5 ||

(४६) षट्पत्वारिंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१.०॥

युध्मस्य ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य वृष्णैः ।
 अजूर्यतो वज्रिणो वीर्याङ्गीन्द्र श्रुतस्य महतो महानि ॥१॥
 महौ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
 एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

46.

Yudhmásya te vṛishabhásya svarāja ugrásya yúna
 sthávirasya ghrīshveḥ | ájūryato vajriṇo vīryaṅgíndra śrutá-
 sya maható mahāni || 1 || mahāṅ asi mahisha vṛishṇyebhir
 dhanaspríd ugra sáhamāno anyān | éko víṣvasya bhúvana-
 sya rájā sá yodháya ca kshayáyā ca jánān || 2 ||

You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

46

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
 प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादजीषी ॥३॥
 उरुं गभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
 इन्द्र सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥
 यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता विभृतस्त्वाया ।
 तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥५॥

prā mā-

trābhī ririce rócamānaḥ prā devébhir viṣvāto ápratītaḥ | prā
 majmánā divá índraḥ prīthivyāḥ prórór mahó antárikshād
 rijīshī || 3 || urúm gabhīram janúshābhy ūgrām viṣvāvyaca-
 sam avatām matínām | índram sómāsaḥ pradīvi sutāsah
 samudráṁ ná sraaváta á viṣanti || 4 || yám sómam indra prī-
 thivídyāvā gárbham ná mātá bibhṛitás tvāyá | tám te hi-
 nvanti tám u te mṛijanty adhvaryávo vṛishabha pátavá u
 || 5 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्याय सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मरुत्वौ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
 आ सिञ्चस्व जठरे मध्वं ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥
 सजोषा इन्द्र सगणो मरुद्भिः सोमं पिव वृत्रहा शूर विद्वान् ।
 जहि शत्रूँष मृधो नुदस्वाथामयं कृणुहि विश्वतो नः ॥२॥

47.

Marútvāñ indra vṛishabhó raṇāya pibā sómam anushva-
 dhám mádāya | á siñcasva jaṭhāre mādḥva ūrmīm tvám
 rájāsi pradīvaḥ sutánām || 1 || sajóshā indra ságaṇo marúd-
 bhiḥ sómam piba vṛitrahá sūra vidvān | jahí śátrūñr ápa
 mṛídho nudasvāthábhayaṁ kṛṇuhi viṣvāto naḥ || 2 ||

He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

47

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on every side from peril. 2

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
 यौ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः ॥३॥
 ये त्वाहिहत्ये मघवन्नवर्धन्ये शम्बरे हरिवो ये गविष्ठौ ।
 ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥
 मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
 विश्वासाहुमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

utá ri-

túbhir řitupāḥ pāhi sómam índra devébhiḥ sákhibhiḥ su-
 tām naḥ | yāu ābhajo marúto yé tvānv áhan vřitrām áda-
 dhus túbhyam ójah || 3 || yé tvāhihátye maghavann ávar-
 dhan yé śāmbaré harivo yé gávisiṣṭau | yé tvā nūnāni anu-
 mādanti víprāḥ píbendra sómam ságano marúdbhiḥ || 4 ||
 marútvantaṁ vřishabhāṁ vāvřidhānām ákavarim divyām
 śāsām índram | viśvāsāham ávase nūtanāyograṁ sahodām
 ihá tām huvema || 5 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-५) पथर्वत्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
 साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥३॥
 यज्ञायथास्तदहरस्य कामेशोः पीयूषमपिबो गिरिष्ठाम् ।
 तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥४॥

48.

Sadyó ha jātó vřishabhāḥ kanínah prābhartum āvad
 ándhasaḥ sntásya | sādihóḥ piba pratikāmām yátbā te rāsā-
 śiraḥ prathamām somyásya || 1 || yáj jáyathās tād áhar asya
 káme 'ñsóḥ pīyúṣham apibo giriṣṭhām | tām te mātá pári
 yóshā jánitri mahāḥ pitúr dáma āsiñcad ágre || 2 ||

Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

48

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2

उपस्थाय मातरमन्नमैष्ट तिग्ममपश्यदभि सोममूधः ।
 प्रयावयन्नचरद्वत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥
 उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।
 स्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिवच्चमूषु ॥४॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातो ।
 शृण्वन्तमुग्रमूतये समत्सु घ्नन्त वृत्राणि संजितं धनानाम् ॥५॥

upa-

sthāya mātaram ānnam aitta tigamāṁ apasyad abhī sōmam
 ūdhaḥ | prayāvāyam acarad grīṭso anyān mahāni cakre
 purudhāpratikaḥ || 3 || ugrās turāśhāḥ abhībhūtyojā yathāva-
 śām tanvaṁ cakra eśhāḥ | tvāśhṭāram indro janūśhābhibhū-
 yāmūshyā sōmam apibac camūshu || 4 || śunām huveṇa —
 || 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥

शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन् ।
 यं सुकृतै धिपणे विभ्वतष्टं घ्नन् वृत्राणां जनयन्त देवाः ॥१॥
 यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
 इततमः सत्वभिर्यो ह शूषैः पृथुजया अमिनादायुर्दस्योः ॥२॥

49.

Śāṁsā mahām indram yāsmiṁ viśvā ā kṛiṣṭāyaḥ so-
 mapāḥ kāmam āvyan | yām sukrātum dhishāṇe vibhvata-
 śṭām ghanām vṛitranām janāyanta devāḥ || 1 || yām nū nā-
 kiḥ pṛitanāsu svarājam dvitā tārati nṛitamam harishṭhām |
 inātamah sātvaḥ yó ha śūśhaḥ pṛithujráyā aminād āyur
 dāsyoh || 2 ||

Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

49

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2

सहावा पृत्सु तरणिर्नावी व्यानशी रोदसी मेहनावान् ।
 भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥
 धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
 क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥
 शुनं हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

sahāvā prītsú tarāṇir nārvā vyānaśī ródasī
 mehánāvān | bhágo ná kārē hávyo matīnām pitéva cāruh
 suhávo vayodhāḥ || 3 || dhartā divó rájasas prīṣṭā ūrdhvó
 rátho ná vāyúr vásubhir niyútvān | kshapān vastā janitā
 sūryasya víbhaktā bhāgān dhishāṇeva vājam || 4 || śunām
 huvema — || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य गायत्री विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ इन्द्रः स्वाहा पिवतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान् ।
 ओरुव्यचाः पृणतामेभिरन्नैरास्यं हविस्तन्वः काममृध्याः ॥१॥
 आ ते सपर्यु जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
 इह त्वा धेयुर्हरयः सुशिप्र पिवा त्वस्य सुपुतस्य चारोः ॥२॥

50.

Índrah sváhā pibatu yásya sóma āgátyā tūmro vṛisha-
 bhó marútvān | ōruvyācāḥ pṛiṇatām ebhír ānair āsya ha-
 vīs tanvāḥ kāmam ṛidhyāḥ || 1 || á te saparyú javāse yu-
 najmi yáyor ānu pradívaḥ śrūṣṭīm āvaḥ | ihā tvā dheyur
 hārayaḥ suṣipra píbā tv āsyā súśhutasya cāroh || 2 ||

Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food. 3

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the preceptor of the day, He distributes nourishment and strength. 4

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible. 5

50

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body. 1

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers. 2

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
 मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥३॥
 इमं कामं मन्दया गोभिरश्वैश्चन्द्रवंता राधसा पप्रथश्च ।
 स्वर्ययो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासौ अकन् ॥४॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समस्तु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

góbhir

mimiksbhūṃ dadhire supārām indram jyaishṭhyāya dhāyase
 gṛiṇānāḥ | mandānāḥ sōmam papivāṃ ṛijīshin sām asmā-
 bhyam purudhā gā ishanya || 3 || imāṃ kāmam — || 4 || su-
 nām huvema — || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१-१२) द्वादशर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-३) प्रथमादि-
 तृचस्य जगती, (४-९) चतुर्थ्यादितृचद्वयस्य त्रिष्टुप्, (१०-१२) दशम्यादितृचस्य
 च गायत्री छन्दांसि ॥

॥१५॥ चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
 वावृधानं पुरुहूतं सुवृक्तिभिर्मर्त्यं जरमाणं दिवेदिवे ॥१॥
 शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
 वाजसनिं पूभिदुं तूर्णिममुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

61.

Carshanīdhrītam maghāvānam ukthyām indram gīro
 bṛihatīr abhy ānūshata | vāvṛidhānām puruhūtām suvrīktī-
 bhir āmartyam jāramāṇam divé-dive || 1 || śatākratum arṇa-
 vām śākinam nāram gīro ma indram ūpa yanti viśvataḥ |
 vājasānim pūrbhīdam tūrṇim aptūram dhāmasācam abhi-
 shācam svarvīdam || 2 ||

His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfil our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

51

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2

आ॒कुरे वसो॑र्ज॒रिता प॑नस्यतेऽने॒हसः स्तु॒भ इन्द्रो॑ दुवस्यति ।
 वि॒वस्व॑तः स॒द॒न आ हि पि॑प्रि॒ये स॒त्रासा॑हमभिमाति॒हनं॑ स्तुहि ॥३॥
 नृ॒णासु॑ त्वा नृ॒तमं॑ गी॒र्भिरु॒क्थैर॒भि प्र वी॑र्मर्चता सु॒वाधः ।
 सं स॒हसे॑ पु॒रुमा॒यो जि॒हीते॑ नमो॑ अस्य प्र॒दिव॑ एक॑ ई॒शे ॥४॥
 पू॒र्वीर॑स्य नि॒ष्पि॒धो म॒र्त्येषु॑ पु॒रु वसू॑नि पृथि॒वी वि॑भर्ति ।
 इन्द्रा॒य द्या॒व ओष॑धीरु॒तापो॑ र॒यिं र॑क्षन्ति जी॒रयो॑ व॒नानि॑ ॥५॥

ākare vāsor jaritā panasyate 'nehā-
 sa stúbha índro duvasyati | vivāsvataḥ sādana ā hí pi-
 priyé satrásāham abhimātihānam stuhi || 3 || nṛiṇām u tvā
 nṛitamam gīrbhīr ukthair abhī prā vīram arcatā sabādhah |
 sām sáhase purumāyó jihīte námo asya pradīva éka īše
 || 4 || pūrvīr asya nishshídho mártyeshu purī vásūni pri-
 thivī bibharti | índrāya dyāva óshadhīr útāpo rayīm ra-
 kshanti jirāyo vānāni || 5 ||

॥३६॥ तुभ्यं ब्रह्माणि गिरं इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
 बोध्याऽपिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥६॥
 इन्द्रं मरुत्व इह पाहि सोमं यथा शार्याते अर्षिवः सुनस्य ।
 तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥
 स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
 जातं यत्वा परि देवा अभूषन्महे भरीय पुरुहूत विश्वे ॥८॥

túbhyam bráhmāṇi gíra indra túbhyam satrá dadhire
 harivo jushásva | bodhy āpír ávaso nūtanasya sákhe vaso
 jaritrībhyo váyo dhāḥ || 6 || indra marutva ihā pāhi sómam
 yáthā śāryāté āpibah sūtásya | táva prānīti táva śūra śar-
 mann ā vivāsanti kavāyah suyajñāḥ || 7 || sá vāvaśāná ihā
 pāhi sómam marúdbhīr indra sákhibhiḥ sūtām nah | jātām
 yát tvā pári devā ábhūshan mahé bhārāya puruhūta víṣve
 || 8 ||

The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities. 3

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship. 4

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures. 5

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees. 6

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security. 7

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence. 8

अ॒मूर्त्यै॑ मरु॒त आ॒पिरे॒षोऽम॑न्द॒मिन्द्र॑मनु दा॒ति॒वाराः॑ ।
 तेभिः॑ सा॒कं पि॑वतु वृ॒त्रखा॑दः सु॒तं सोमं॑ दा॒शुषः॑ स्वे स॒धस्थे॑ ॥९॥
 इ॒दं ह्यन्वो॑जसा सु॒तं रा॑धानां प॒ते । पि॒वा त्व॑स्य गि॒र्वणः॑ ॥१०॥
 यस्ते॑ अ॒नु स्व॒धाम॑स॒त्सुते॑ नि यच्छ त॒न्वम् । स त्वा॑ मम॒त्तु सो॒म्यम् ॥११॥
 प्र ते॑ अ॒श्रोतु॑ कुक्ष्योः प्रेन्द्र॑ ब्रह्म॒णा शि॑रः । प्र बा॒हू शू॒र रा॑धसे ॥१२॥

aptūrye maruta āpīr eshó 'mandann índram ānu dáti-
 vārāḥ | tébbhiḥ sākām pibatu vṛitrakhādāḥ sutām sōmaṁ
 dāśúśbaḥ své sadhásthe || 9 || idam hy ānu ójasā sutām rā-
 dhānām pate | pibā tv āsyā girvanāḥ || 10 || yās te ānu
 svadhām āsat suté ní yacha tanvām | sá tvā mamattu so-
 myām || 11 || prá te aśnotu kukshyóḥ prēndra bráhmaṇā
 śirah | prá bāhú śūra rádhase || 12 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-८) अष्टर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचां
 गायत्री, (५, ७-८) पञ्चम्याः सप्तम्यष्टम्योश्च त्रिष्टुप्, (६) षष्ठ्याश्च जगती छन्दांसि ॥

॥१७॥ धा॒नाव॑न्तं॒ क॒र॒म्भिर्ण॑म॒पूप॑र्वन्तमु॒क्थिन॑म् । इन्द्रं॑ प्रा॒तर्जु॑षस्व नः ॥१॥
 पु॒रोळा॑शी प॒चत्यै॑ जुषस्वेन्द्रा गुरस्व च । तुभ्यै॑ ह॒व्यानि॑ सि॒स्वते ॥२॥
 पु॒रोळा॑शी च नो॒ घसौ॑ जोषया॒से गि॑रश्च नः । व॒धूयु॑रि॒व यो॑षणाम् ॥३॥

52.

Dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam |
 índra prātár jushasva naḥ || 1 || purolāṣam pacatyām jushá-
 svendrā gurasva ca | túbhyam havyāni sirate || 2 || purolā-
 ṣam ca no ghásō josháyāse gíraṣ ca naḥ | vadhūyúr iva
 yóshaṇām || 3 ||

O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

52

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥
 माध्यन्दिनस्य सर्वनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम् ।
 प्र यस्ततोता जरिता तूर्यर्थो वृषायमाण उप गीर्भिरीद्वे ॥५॥

purolāṣam sanasruta prātaḥsāvé jushasva
 naḥ | indra krátur hí te bṛihán || 4 || mādhyamdinasya sáva-
 nasya dhānāḥ purolāṣam indra kṛishvehá cārum | prá yát
 stotá jaritá túrnyartho vṛishāyāmāṇa úpa gīrbhír ítte
 || 5 ||

॥१८॥ तृतीये धानाः सर्वने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
 ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥
 पुष्वते ते चक्रमा कर्मभं हरिवते हर्यश्वाय धानाः ।
 अपूपमद्भिः सगणो मरुद्भिः सोमं पिव वृत्रहा शूर विद्वान् ॥७॥
 प्रति धाना भरत तूर्यमस्मै पुरोळाशं वीरतमाय नृणाम् ।
 दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

trītiye dhānāḥ sāvane purusṭuta purolāṣam āhutam
 māmahasva naḥ | ṛibhumántam vājavantam tvā kave prá-
 yasvanta úpa śikshema dhītibhiḥ || 6 || pūshanváte te ca-
 krimā karambhām hárivate háryaśvāya dhānāḥ | apūpām
 addhi ságano marúdbhiḥ sómam piba vṛitrahá śūra vidván
 || 7 || prāti dhānā bharata túyam asmai purolāṣam vīrāta-
 māya nṛiṇām | divé-dive sadṛśīr indra túbhyam vārdhantu
 tvā somapéyāya dhṛishṇo || 8 ||

O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8

(५३) त्रिपञ्चाशं सूक्तम्

(१-२४) चतुर्विंशत्युच्यते सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१) प्रथमर्च इन्द्रापर्वतो, (२-१४)
 द्वितीयादित्रयोदशानामिन्द्रा, (१५-१६) पञ्चदशीपोडश्योः सप्तर्षी वाक्, (१७-२०) सप्तदश्या-
 दिचतस्रणां रथाङ्गानि, (२१-२४) एकविंश्यादिचतस्रणाञ्चाभिशापो देवताः । (१-९, ११,
 १४-१५, १७, १९, २१, २३-२४) प्रथमादिनवर्चामेकादशीचतुर्दशीपञ्चदशी-
 सप्तदशेकोनविंशेकविंशत्रयोविंशीचतुर्विंशीनाञ्च त्रिष्टुप्, (१०, १६)
 दशमीपोडश्योर्जगती, (१२, २०, २२) द्वादशीविंशीद्वाविंशीनामनु-
 ष्टुप्, (१३) त्रयोदश्या गायत्री, (१८) अष्टादश्याश्च
 बृहती छन्दांसि ॥

॥१९॥ इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः ।
 वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळ्या मदन्ता ॥१॥
 तिष्ठा सु कै मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि ।
 पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥२॥
 शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।
 एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम् ॥३॥
 जायेदस्ति मघवन्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
 यदा कदा च सुनवाम सोममग्निष्ठा दूतो धन्वात्यच्छ ॥४॥
 परा याहि मघवन्ना च याहीन्द्र भ्रातरुभ्यत्रा ते अर्थम् ।
 यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य ॥५॥

53.

Índrāparvatā bṛihatā rāthena vāmīr īśha ā vahataṁ
 suvīrāḥ | vītāṁ havyāny adhvaréshu devā vārdhethāṁ gīr-
 bhīr īlayā mādantā || 1 || tīsthā sū kam maghavan mā pārā
 gāḥ sōmasya mū tvā sūsbutasya yakshi | pitūr ná putrāḥ
 śicam ā rabhe ta índra svādishthayā girā śacīvah || 2 || śān-
 sāvādhvaryo prāti me grīṇihīndrāya vāhah kṛṇavāva jū-
 śtām | édām barhīr yājāmanasya sīdāthā ca bhūd ukthām
 indrāya śastām || 3 || jāyéd āstam maghavan sēd u yōnis
 tād it tvā yuktā hārayo vahantu | yadā kadā ca sunāvāma
 sōmam agnīsh tvā dūtó dhanvāty ácha || 4 || pārā yāhi ma-
 ghavann ā ca yāhíndra bhrātar ubhayātrā te ártham | yā-
 trā rāthasya bṛiható nidhānam vimócanam vājino rāsabha-
 sya || 5 ||

May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutor of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man's wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5

॥२०॥

अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
 यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥
 इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
 विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

ápāḥ sómam ástam indra prá yāhi kalyāñīr jāyā surā-
 nam grihé te | yātrā ráthasya briható nidhānam vimóca-
 nam vājīno dákshināvat || 6 || imé bhojá āngiraso vírūpā di-
 vās putráso ásurasya vírāḥ | viśvāmitrāya dádato maghāni
 sahasrasāvé prá tiranta áyuh || 7 ||

रूपंरूपं मघवा बोभवीति मायाः कृष्वानस्तन्वं परि स्वाम् ।
 त्रिर्यदिवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥
 महौ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
 विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥९॥
 हंसा इव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा ।
 देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु ॥१०॥

rūpām-rūpam maghāvā
 bobhaviti māyāḥ kṛiṇvānās tanvām pári svām | trír yád
 divāḥ pári muhūrtām āgāt svair mántrair anṛitupā ṛitāvā
 || 8 || mahāñ ṛishir devajā devájūtó 'stabhnāt síndhum ar-
 navām nṛicákshāḥ | viśvāmitro yád ávahat sudásam ápri-
 yáyata kuṣikébbhir índrah || 9 || hañsá iva kṛiṇutha ślókam
 ádribbhir mádanto gīrbhir adhvare suté sácā | devébbhir vi-
 prā ṛishayo nṛicakshaso ví pibadhvam kuṣikāḥ somyām
 mádhu || 10 ||

Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like fire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10

॥२१॥

उप प्रेतं कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।
 राजा वृत्रं जङ्घन्त्वागपागुदगथा यजाते वर आ पृथिव्याः ॥११॥
 य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
 विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥१२॥
 विश्वामित्रा अरासत् ब्रह्मेन्द्राय वज्रिणे । करदिन्नः सुरार्धसः ॥१३॥
 किं ते कृष्वन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति घर्मम् ।
 आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्नन्धया नः ॥१४॥
 ससर्परीरमेतिं बार्धमाना बृहन्मिमाय जमदग्निदत्ता ।
 आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥१५॥

úpa préta kuṣikāṣ cetáyadhvam áṣvam rāyé prá muñ-
 catā sudāsaḥ | rájā vṛitrām jaṅghanat prág ápāg údag áthā
 yajāte vára á pṛithivyāḥ || 11 || yá imé ródasī ubhé ahám
 índram átushtavam | viṣvāmitrasya rakshati bráhmedám
 bháratam janam || 12 || viṣvāmitrā arāsata bráhméन्द्रāya
 vajriṇe | kárad ín naḥ surádhasaḥ || 13 || kíṃ te kṛiṇvanti
 kíkaṭeshu gávo náśíram duhré ná tapanti gharmaṃ | á no
 bhara prámagandasya védo naicāśākhám maghavan ran-
 dhayā naḥ || 14 || sasarparír ámatim bádhamānā brihán mi-
 māya jamádagnidattā | á sūryasya duhitā tatāna śrávo de-
 veshv amṛítam ajuryám || 15 ||

॥२२॥

ससर्परीरभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
 सा पक्ष्याऽ नव्यमायुर्दधाना यां मे पलस्तिजमदुमयो ददुः ॥१६॥

sasarparír abharat túyam ebhyó 'dhi śrávaḥ páñcajan-
 yāsu kṛiṣṭīṣhu | sá pakshyā nāvyaṃ áyur dádhdhānā yám
 me palastijamadagnáyo dadúḥ || 16 ||

O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth. 11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us. 12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul be endowed with divine wisdom. 13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them. 14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature's bounties. 15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life. 16

स्थिरो गावो भवतां वीळुरक्षो मेषा वि वर्हि मा युगं वि शारि ।
 इन्द्रः पातल्ये ददतां शरीतो ररिष्टनेमे अभि नः सचस्व ॥१७॥
 बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः ।
 बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥
 अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
 अक्षे वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः ॥१९॥
 अयमुस्मान्वनस्पतिर्मा च हा मा च रीरिषत् ।
 स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

sthiraú gāvau bhava-
 tāṃ vīlūr áksho mēshā ví varhi mā yugāṃ ví śāri | índrah
 pātalye dadatāṃ śāritor ārishtāneme abhī naḥ sacasva
 || 17 || bālaṃ dhehi tanūshu no bālaṃ indrānaḷútsu naḥ |
 bālaṃ tokāya tánayāya jivāse tvāṃ hí baladā āsi || 18 ||
 abhī vyayasva khadirāsya sāram ójo dhehi spandané śin-
 śápāyām | áksha viḷo vīḷita vīḷayasva mā yāmād asmād āva
 jīhipo naḥ || 19 || ayām asmān vānaspátir mā ca há mā ca
 rīrishat | svasty á grīhébhya āvasā á vimócanāt || 20 ||

॥२३॥ इन्द्रोतिभिर्वहुल्याभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवज्झर जिन्व ।
 यो नो द्वेष्यधरः सस्पदीष्ट यमुं द्विष्मस्तमुं प्राणो जहातु ॥२१॥
 परशुं चिद्धि तपति शिम्बलं चिद्धि वृश्चति ।
 उखा चिदिन्द्र येधन्ती प्रयस्ता फेनमस्यति ॥२२॥

índrotíbhīr bahulábhīr no adyá yācchreshṭhābhīr ma-
 ghavañ chūra jinva | yó no dvēshty ádharah sās padīshṭa
 yām u dvishmās tám u prāṇó jahātu || 21 || paraśum cid ví
 tapati śimbalāṃ cid ví vṛṣcati | ukhā cid indra yēshantī
 prāyastā phēnam asyati || 22 ||

May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured felines, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the *Khadir* timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the *Simbala* flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
 नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥
 इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
 हिन्वन्त्यश्चमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

nā sāyakasya cikite janāso
 lodhām nayanti páṣu mányamānāḥ | nāvājinam vājínā hā-
 sayanti ná gardabhām puró áśvān nayanti || 23 || imá indra
 bharatásya putrá apapitvām cikitur ná prapitvām | hinvánty
 áśvam áraṇam ná nítyaṁ jyāvajam pári ṇayanty ājaú
 || 24 ||

(५४) चतुष्पदां सूक्तम्

(१-२२) द्वाविंशत्युच्यमान्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा
 देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ इमं महे विदुथ्याय शुषं शश्वत्कृत्व ईडयाय प्र जम्भुः ।
 शृणोतु नो दम्भेभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥
 महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
 ययौह स्तोमे विदथेषु देवाः संपर्यवो मादयन्ते सचायोः ॥२॥

54.

Imám mahé vidathyāya śuśhām śasvat kṛitva īdyaya
 prā jabhruḥ | śṛiṇótu no dāmyebhir ānikaiḥ śṛiṇótv agnír
 divyaír ājasrah || 1 || máhi mahé divé arcā prithivyaí kámo
 ma ichāñ carati prajānān | yáyor ha stóme vidátheshu de-
 vāḥ saparyávo madáyante sácāyóḥ || 2 ||

Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

54

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
 इदं दिवे नमो अग्ने पृथिव्यै संपर्यामि प्रयसा यामि रत्नम् ॥३॥
 उतो हि वां पूर्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
 नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥
 को अद्वा वेदु क इह प्र वोचहेवाँ अच्छा पथ्याऽ का सयेति ।
 ददंश्च एषामवमा सदांसि परेषु या गुह्येषु ब्रतेषु ॥५॥

yuvór ṛitām rodasī

satyām astu mahé shú ṇaḥ suvitāya prā bhūtam | idām
 divé námo agne prithivyai saparyāmi prāyasā yāmi rātnam
 || 3 || utó hí vām pūryā āvividrá ṛitāvarī rodasī satyavā-
 caḥ | náraṣ cid vaṃ samithé sūrasātau vavandiré prithivi
 vévidānaḥ || 4 || kó addhá veda ká ihā prā vocad devāñ
 áchā pathyā kā sām eti | dádrisra eshām avamā sādānsi
 páreshu yā gūhyeshu vratéshu || 5 ||

॥३॥ कविर्नुचक्षा अभि शीमचष्ट ऋतस्य योना विघृते मदन्ती ।
 नाना चक्रते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥
 समान्या विद्युते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागृके ।
 उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥
 विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
 एजङ्गुवं पत्यते विश्वमेकं चरत्पतन्नि विपुणं वि जातम् ॥८॥

kavir nṛicākshā abhī shīm acashta ṛitāsya yonā víghṛite
 mādantī | nánā cakrāte sádanam yáthā véḥ samānéna krá-
 tunā sanvidāné || 6 || samānyā víyute dūréante dhruvé padé
 tasthatur jāgarúke | utá svásārā yuvatī bhāvanti ád u bru-
 vāte mithunāni náma || 7 || víśvéd eté jānimā sām vivikto
 mahó devān bíbhratī ná vyathete | éjad dhruvām patyate
 víśvam ékam cārat patatrí víśhuṇam ví jātām || 8 ||

Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth. 3

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldly riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle. 4

We know what is the truth or who may here declare it? What is the proper path that leads to the divine forces? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations. 5

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird. 6

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like *urvī* and *rodasi* meaning heaven and earth]. 7

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds. 8

सना पुराणमध्वेम्यारान्महः पितुर्जनिर्जामि तन्नः ।
 देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥
 इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदराः शृणवन्नग्निजिह्वाः ।
 मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥१०॥

sānā

purāṇām ādhy emy āraṇ mahāḥ pitúr janitúr jāmí tán
 naḥ | devāso yātra panitāra évair uraú pathí vyūte tasthúr
 antāḥ || 9 || imāṃ stómaṃ rodasī prá bravīmy řidūdārāḥ
 řṇavann agnijihvāḥ | mitráḥ samrájo vāruṇo yúvāna ādi-
 tyāsaḥ kavāyaḥ paprathānāḥ || 10 ||

॥२६॥

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
 देवेषु च सवितः श्लोकमश्वेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥
 सुकृत्सुपाणिः स्ववीं क्रतावा देवस्त्वष्टावसे तानि नो धात् ।
 पूषन्वन्तं ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमंतष्ट ॥१२॥
 विद्युद्रथा मरुतं ऋष्टिमन्तो दिवो मर्यां क्रतजाता अयासः ।
 सरस्वती शृणवन् यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥
 विष्णुं स्तोमासः पुरुदस्मर्का भगस्येव कारिणो यामनि गमन् ।
 उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

híransyapāṇiḥ savitā sujihvās trír ā divó vidáthe pátya-
 mānaḥ | devéshu ca savitāḥ ślókam āśrer ād asmábhyam
 ā suva sarvātātim || 11 || sukṛít supāṇiḥ svāvāṁ řitāvā de-
 vās tváshtāvase táni no dhāt | pūshaṇvānta řibhavo mādaya-
 dhvam ūrdhvāgrāvāno adhvarām atashṭa || 12 || vidyúdrathā
 marúta řishtimānto divó máryā řitājātā ayāsaḥ | sárasvati
 řṇavan yajñiyaso dhātā rayīm sahāvīraṃ turāsaḥ || 13 ||
 víshṇuṃ stómāsaḥ purudasmaṁ arkā bhāgasyeva kārīṇo
 yāmani gman | urukramāḥ kakuhó yāsyā purvīr nā mar-
 dhanti yuvatāyo jānitriḥ || 14 ||

I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disheated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion. 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14

इन्द्रो विश्वैर्वीर्यैः पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥१५॥

índro víśvair vīryaiḥ pátya-
māna ubhé á paprau ródasī mahitvá | purandaro vṛtrahā
dhrishṇúshenah saṁgṛibhyaḥ na á bhara bhūri paśvaḥ
॥ 15 ॥

॥२७॥

नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा ॥१६॥
महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सखं ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥
अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमां अस्तु गातुः ॥१८॥
देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वन्तरिक्षम् ॥१९॥
शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळ्या मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

násatyā me pitārā bandhuprīchā saajātyām aśvīnoḥ cāru
nāma | yuvām hí sthó rayidaū no rayīṇāṁ dātrām rakshe-
the ákavair ádabdhā ॥ 16 ॥ mahát tád vaḥ kavayaḥ cāru
nāma yád dha devā bhāvatha víśva índre | sákha ṛibhú-
bhiḥ puruhūta priyébhīr imām dhīyaṁ sātāye takshata naḥ
॥ 17 ॥ aryamā ṇo áditir yajñīyasó 'dabdhāni varuṇasya vra-
tāni | yuyóta no anapatyāni gāntoḥ prajāvan naḥ paśumāñ
astu gātūḥ ॥ 18 ॥ devānaṁ dūtāḥ purudhā prásūtó 'nāgan
no vocatu sarvátātā | śṛiṇótu naḥ pṛithivī dyaúr utāpaḥ
sūryo nákshatrair urv āntáriksham ॥ 19 ॥ śṛiṇvāntu no vṛi-
shanah párvatāso dhruvákshemāsa ílayā mādantaḥ | ādityaír
no áditiḥ śṛiṇotu yáchantu no marútaḥ śarma bhadram
॥ 20 ॥

Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature's bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
 भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥२१॥
 स्वदेस्व हव्या समिषो दिदीह्यस्मद्रयक्त्वं मिमीहि श्रवांसि ।
 विश्वाँ अग्ने पृत्सु ताज्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥२२॥

sādā sugaḥ pitumāṁ astu pānthā mādхва deva ōsha-
 dhiḥ sām piprikta | bhāgo me agne sakhyé nā mṛidhya
 úd rāyó aśyam sādānam purukshóḥ || 21 || svādasva havyā
 sām iśho didihy asmadryāk sām mīmīhi śrāvānsi | víśvan
 agne pṛitsú tāñ jeshi śātrūn áhā víśva sumāna dīdīhi naḥ
 || 22 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१-२२) द्वाविंशत्युचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिकृपिः ।

विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥

उषसः पूर्वा अध यद्वयूषुर्महद्भिर्जज्ञे अक्षरं पदे गोः ।
 व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥१॥
 मो पू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
 पुराण्योः सद्मानोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥२॥
 वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
 समिद्धे अग्नावृतमिद्धदेम महद्देवानामसुरत्वमेकम् ॥३॥

55.

Ushásah pūrvā ádha yád vyūshúr mahád ví jajñe akshá-
 ram padé góḥ | vratā devānām úpa nú prabhūshan mahád
 devānām asuratvām ékam || 1 || mó shíḥ ṇo átra juhuranta
 devá mā pūrve agne pitáraḥ padajñāḥ | purāṇyóḥ sādma-
 noḥ ketúr antár ma° || 2 || ví me purutrā patayanti kāmāḥ
 śāmy áhā dīdye pūrvyāṇi | sámiddhe agnāv ṛitām íd va-
 dema ma° || 3 ||

May our path ever be easy to tread and comfortable. May Nature's bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

55

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmic ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature's bounties. For God's glory in Nature's bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifestor of light existing between two eternal regions of the earth and heaven, do any harm to us. For God's glory in Nature's bounties is great and unequalled. 2

My desires fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God's glory in Nature's bounties is great and unequalled. 3

स॒मा॒नो राजा॒ विभृ॑तः पु॒त्रा शयै॑ श॒यासु॑ प्रयु॒तो वना॑नु ।
 अ॒न्या व॒त्सं भ॑रति॒ क्षेति॑ मा॒ता म॒हद्दे॒वानाम॑सु॒रत्वमे॑कम् ॥४॥
 आ॒क्षि॒त्पूर्वा॑स्व॒परा॑ अनु॒रुत्स॒द्यो जा॑तासु॒ तरु॑णीष्व॒न्तः ।
 अ॒न्तर्ध॑तीः सुव॒ते अ॒प्रवी॑ता म॒हद्दे॒वानाम॑सु॒रत्वमे॑कम् ॥५॥

samāno rājā víbhṛitaḥ purutrā śāye śayāsu
 práyuto vánānu | anyā vatsāṁ bhārati kshéti mātā ma^o
 || 4 || ākshít pūrvāsv āparā anūrít sadyó jātāsu tārunīshv
 antāḥ | antārvatīḥ suvate āpravītā ma^o || 5 ||

॥२९॥

श॒युः प॒रस्ता॑द॒ध नु॑ द्वि॒मा॒ताव॑न्ध॒नश्च॑रति॒ व॒त्स एकः॑ ।
 मि॒त्रस्य॑ ता वरु॑णस्य व्र॒तानि॑ म॒हद्दे॒वानाम॑सु॒रत्वमे॑कम् ॥६॥
 द्वि॒मा॒ता होता॑ वि॒दथे॑षु स॒म्रा॒जन्व॒ग्रं च॑रति॒ क्षेति॑ बु॒ध्नः ।
 प्र र॑ण्यानि र॒ण्यवा॑चो भ॒रन्ते॑ म॒हद्दे॒वानाम॑सु॒रत्वमे॑कम् ॥७॥
 शू॒रस्ये॒व यु॒ध्यतो॑ अ॒न्तम॑स्य॒ प्रती॑चीनं दद॒शे वि॒श्वमा॑यत् ।
 अ॒न्तर्म॑तिश्च॒रति॑ नि॒ष्पि॒धं गो॑र्म॒हद्दे॒वानाम॑सु॒रत्वमे॑कम् ॥८॥

śayúḥ parástād ádha nú dvimātābandhanāś carati vatsā
 ékaḥ | mitrásya tá varuṇasya vratāni ma^o || 6 || dvimātā hótā
 vidátheshu samráḥ anv ágram carati kshéti budhnāḥ | prá
 rānyāni ranyavāco bharante ma^o || 7 || śúrasyeva yúdyato
 antamáśya pratícīnam dadṛṣe víśvam āyát | antár matīś
 carati nishshídham gór ma^o || 8 ||

The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God's glory in Nature's bounties is great and unequalled. 4

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God's glory in Nature's bounties is great and unequalled. 5

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God's glory in Nature's bounties is great and unequalled. 6

The child of the two mothers, the invoker of Nature's bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God's glory in nature's bounties is great and unequalled. 7

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to ail, he penetrates the obstructing clouds for its disbursement. For God's glory in Nature's bounties is great and unequalled. 8

नि वेवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन ।
 वपूंषि विभ्रदुभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥९॥
 विष्णुर्गोपाः परमं पति पाथः प्रिया धामान्यमृता दधानः ।
 अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

veveti palitó dūtá āsv

antár mahāñś carati rocanéna | vāpūñshi bíbhrad abhí no
 ví cashte ma^o || 9 || víshṇur gopáh paramám pāti páthah
 priyá dhāmāny amṛitā dádhānah | agnīsh tá víṣvā bhúva-
 nāni veda ma^o || 10 ||

॥३०॥

नाना चक्रते यम्याश्च वपूंषि तयोरन्यद्रोचते कृष्णमन्यत् ।
 श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥
 माता च यत्र दुहिता च धेनू सबर्दुधे धापयेते समीची ।
 ऋतस्य ते सदसीले अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥
 अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
 ऋतस्य सा पयसापिन्वतेला महद्देवानामसुरत्वमेकम् ॥१३॥
 पद्या वस्ते पुरुरुपा वपूंष्युर्ध्वा तस्थौ न्यवि रेरिहाणा ।
 ऋतस्य सद्य वि चरामि विद्वान्महद्देवानामसुरत्वमेकम् ॥१४॥

nānā cakrāte yamyā vāpūñshi tāyor anyád rócate kṛi-
 śhām anyāt | śyāvī ca yád ārushī ca svāsārau ma^o || 11 ||
 matā ca yātra duhitā ca dhenú sabardūghe dhāpāyete sanīcī |
 ṛitāsyā té sādasiḷe antár ma^o || 12 || anyāsyā vatsām rihatī mi-
 māya kāyā bhuvā ní dadhe dhenúr ūdhah | ṛitāsyā sá páya-
 sāpinvatēlā ma^o || 13 || pādya vaste pururūpā vāpūñshy ūr-
 dhvā tasthau tryāvīm rérihāṇā | ṛitāsyā sādma ví carāmi
 vidván ma^o || 14 ||

In the biokingdom the eternal messenger of Nature's bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God's glory in Nature's bounties is great and unequalled. 9

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God's glory in Nature's bounties is great and unequalled. 10

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God's glory in Nature's bounties is great and unequalled. 11

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God's glory in Nature's bounties is great and unequalled. 12

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God's glory in Nature's bounties is great and unequalled. 13

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God's glory in Nature's bounties is great and unequalled. 14

पदे इव निहिते दस्मे अन्तस्तयोरन्यद्बुद्ध्यामाविरन्यत् ।
सध्रीचीना पथ्याऽ सा विपूची महद्देवानामसुरत्वमेकम् ॥१५॥

padé iva níhite dasmé antás táyor anyád
gúhyam āvīr anyāt | sadhrīcinā pathyā sā vīshūcī ma° || 15 ||

॥३॥ आ धेनवो धुनयन्तामशिश्नीः सर्वदुघाः शशया अप्रदुग्धाः ।
नव्यान्व्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥१६॥
यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्बुधे नि दधाति रेतः ।
स हि क्षपावान्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥
वीरस्य नु स्वश्व्यै जनासुः प्र नु वोचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपद्वा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥
देवस्त्वष्टा सविता विश्वरूपः पुषोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥
मही समैरश्मवा समीची उभे ते अस्य वसुना न्यृष्टे ।
श्रुष्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

ā dhenāvo dhunayantām āsisvīḥ sabardúghāḥ śaśayā
āpradugdhāḥ | nāvya-navyā yuvatāyo bhāvāntīr ma° || 16 ||
yād anyāsu vṛishabhó rōravīti só anyāsmīn yūthé ní da-
dhāti rétaḥ | sā hí kshápāvan sā bhāgaḥ sā rājā ma° || 17 ||
virāsyā nú svāśvyam janāsaḥ prā nú vocāma vidūr asya
devāḥ | shoḷhā yuktāḥ pañca-pañcā vahanti ma° || 18 || de-
vās tvāśhtā savitā viśvarūpaḥ puṣoṣha prajāḥ purudhā ja-
jāna | imā ca vīśvā bhūvanāny asya ma° || 19 || mahī sām
airac camvā samīcī ubhé té asya vāsunā nyrīṣhte | śrinvé
vīró vindāmāno vāsūni ma° || 20 ||

As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though unmilked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
 पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥२१॥
 निष्पिध्वरीस्त ओषधीरुतापो रयिं ते इन्द्र पृथिवी बिभर्ति ।
 सखायस्ते वामभार्जः स्याम महद्देवानामसुरत्वमेकम् ॥२२॥

imām ca naḥ prithivīm
 visvādhāyā ūpa ksheti hitāmitro nā rājā | purahśadah śar-
 masādo nā vīrā ma⁰ || 21 || nishshīdhvarīs ta ōshadhīr utāpo
 rayīm ta indra prithivī bibharti | sākḥāyas te vāmabhājah
 syāma ma⁰ || 22 ||

(५६) पदपञ्चाशं सूक्तम्

(१-८) अष्टर्वस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
 न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥१॥
 षड् भारौ एको अचरन्विभर्त्युतं वर्षिष्टमुप गाव आगुः ।
 तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दश्येका ॥२॥
 त्रिपाजस्यो वृषभो विश्वरूप उत व्युधा पुरुध प्रजावान् ।
 व्यनीकः पत्यते माहिनावान्स रेतोधा वृषभः शश्वतीनाम् ॥३॥

56.

Nā tā minanti māyīno nā dhīrā vratā devānām pra-
 thamā dhruvāṇi | nā ródasī adrúhā vedyābhir nā párvatā
 nináme tasthivānsaḥ || 1 || śaḍ bhārāñ éko ácaran bibharty
 řitām vārshishṭham ūpa gāva āguḥ | tisoro mahīr ūparās ta-
 sthur átyā gúhā dvé níhite dārsy ékā || 2 || tripājasyó vři-
 shabbó visvārūpa utā tryudhā purudhā prajāvān | tryanī-
 káḥ patyate māhināvān sá retodhā vřishabhāḥ śasvatīnām || 3 ||

The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God's glory in Nature's bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God's glory in Nature's bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord's eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature's laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-uddered, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances—vigorous impregnator of the perpetual life. 3

अभीके आसां पदवीरबोध्यादित्यानामह्ने चारु नाम ।
 आपश्चिदस्मा अरमन्त देवीः पृथग्ब्रजन्तीः परि षीमवृञ्जन् ॥४॥
 त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
 ऋतावरीर्योषणास्त्रिस्तो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥५॥

abhika āsām padavīr abodhy ādityānām ahve cāru
 nāma | āpaṣ cid asmā aramanta devīḥ prīthag vrājantīḥ
 pāri shīm avṛñjan || 4 || trī shadhāsthā sindhavas trīḥ kavī-
 nām utā trimātā vidātheshu samrāt | ṛitāvarīr yōshanās
 tistró āpyās trīr ā divó vidāthe pátyamānāḥ || 5 ||

त्रिरा दिवः सवितर्यार्याणि दिवेदिव आ सुव त्रिनो अह्नः ।
 त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥६॥
 त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपानी ।
 आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥७॥
 त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
 ऋतावान इषिरा दुलभास्त्रिरा दिवो विदथे सन्तु देवाः ॥८॥

trīr ā di-
 vāḥ savitar vāryāṇi divé-diva ā suva trīr no áhnaḥ | tri-
 dhātu rāyā ā suvā vāsūni bhāga trātar dhishane sātāye
 dhāḥ || 6 || trīr ā divāḥ savitā soshavīti rājānā mitrávaruṇā
 supānī | āpaṣ cid asya ródasī cid urvī rátnam bhikshanta
 savitūḥ savāya || 7 || trīr uttamā dūṇāṣā rocanāni tráyo rā-
 janty ásurasya vīrāḥ | ṛitāvāna ishirā dūlābhāsas trīr ā divó
 vidāthe santu devāḥ || 8 ||

The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature's bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२॥

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
 सद्यश्चिद्या दुदुहे भूरिं धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥१॥
 इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुहे ।
 विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुममश्याम् ॥२॥
 या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् ।
 अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति विभ्रतं वपूषि ॥३॥

57.

Prá me vivikvāñ avidan manīshām dhenúm carantīm prā-
 yutām ágopām | sadyás cid yá duduhé bhúri dhāsér ín-
 dras tād agniḥ panitáro asyāḥ || 1 || índraḥ sú pūshá vṛi-
 shanā suhástā divó ná prītāḥ śasayām duduhre | víṣve yád
 asyām ranáyanta devāḥ prá vó 'tra vasavaḥ sumnám asyām
 || 2 || yá jāmáyo vṛishṇa ichánti śaktīm namasyántīr jānate
 gárbham asmin | áchā putráṃ dhenávo vāvaśānā mahás
 caranti bíbhrataṃ vápūñshi || 3 ||

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा ।
 इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥४॥
 या ते जिह्वा मधुमती सुमेधा अग्ने देवेषुष्यत उरूची ।
 तयेह विश्वो अवसे यजत्राना सादय पायया चा मधूनि ॥५॥

áchā vivakmi ródasī su-
 méke grávnō yujānó adhvaré manīshā | imā u te mánave
 bhúrivārā ūrdhvā bhavanti darsatā yájatrāḥ || 4 || yá te
 jihvā mádhumatī sumedhá ágne devéshūcyāta urūcí | tá-
 yehá víṣvāñ ávase yájatrān ā sādaya pāyáyā cā mádhūni
 || 5 ||

My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealthbestowing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature's bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5

या ते अग्ने पर्वतस्येव धारासंश्चन्ती पीपयद्देव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम् ॥६॥

yā te agne párvatasyeva dhārāsaschantī pīpáyad deva
citrā | tām asmábhyam prámatim jātavedo váso rásva su-
matim viśvájanyām || 6 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥३॥ धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्यौतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥१॥
सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरैथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥२॥
सुयुग्भिरश्वैः सुवृता रथेन दस्त्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ मन्येथामा गतं कश्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोरिजीका मधूनि प्र मित्रासो न ददुरुषो अग्रे ॥४॥

58.

Dhenúḥ pratnásya kámyam dúhānāntāḥ putráṣ carati
dákshināyāḥ | ā dyotanīm vabati śubhráyāmoshása stómo
aśvínāv ajīgah || 1 || suyúg vahanti prāti vām řiténordhvā
bhavanti pitāreva médhāḥ | járethām asmád ví pañér ma-
nīshām yuvór ávaṣ cakṛimā yātam arvāk || 2 || suyúgbhir
áṣvaiḥ suvrítā ráthena dásrāv imám řiṇutam ślókam ádreḥ |
kím aṅgá vām práty ávartim gámishṭhāhúr víprāso aśvinā
purājāḥ || 3 || ā manyethām ā gataṁ kác cid évair víṣve
jánāso aśvinā havante | imá hí vām góriṇjīkā mádhūni prá
mitráso ná dadúr usró ágre || 4 ||

O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

58

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4

तिरः पुरु चिदश्विना रजास्याङ्गुषो वा मघवाना जनेषु ।
एह यतं पृथिभिर्देवयानैर्दस्राविमे वा निधयो मधूनाम् ॥५॥

tiráḥ purú cid aśvinā rá-
jānsy āṅgūshó vām maghavānā jáneshu | éhá yātam pa-
thībhir devayānair dásrāv imé vām nidháyo mádhūnām
॥ 5 ॥

पुराणमोकः सख्यं शिवं वा युवोर्नरा द्रविणं जह्नाव्याम् ।
पुनः कृष्वाणाः सख्या शिवानि मध्वा मदेम सह नू समानाः ॥६॥
अश्विना वायुना युवं सुदक्षा नियुद्धिश्च सजोषसा युवाना ।
नासत्या तिरोअह्य जुषाणा सोमं पिबतमस्त्रिधा सुदानू ॥७॥
अश्विना परि वामिषः पुरुचीरीयुर्गीभिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥८॥
अश्विना मधुपुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्षः करिक्तसुतावतो निष्कृतमार्गमिष्टः ॥९॥

purāṇám ókaḥ sakhyám śivám vām yuvór narā drávi-
ṇam jahnávyām | pūnaḥ kṛiṇvāṇāḥ sakhyá siyáni mádhvā
madema sahá nú samānāḥ ॥ 6 ॥ áśvinā vāyúnā yuvám su-
dakshā niyúdbhiḥ ca sajóshasā yuvānā | násatyā tiróah-
nyam jushāṇā sómam pibatam asrídha sudānū ॥ 7 ॥ áśvinā
pári vām íshaḥ purūcír iyúr gīrbhír yātamānā ámṛidhrāḥ |
rátho ha vām řitajā ádriřūtaḥ pári dyāvāpṛithiví yāti sa-
dyáḥ ॥ 8 ॥ áśvinā madhushúttamo yuvákuḥ sómas tám pā-
tam á gatam duroné | rátho ha vām bhúri várpah kárikrat
sutávato nishkṛitám ágamishṭhaḥ ॥ 9 ॥

Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9

(५९) एकोनपष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । मित्रो देवता । (१-५) प्रथमादिपञ्चर्चा
त्रिष्टुप्, (६-९) षष्ठ्यादिचतसृणाञ्च गायत्री छन्दसी ॥

॥१॥ मि॒त्रो ज॒ना॒न्या॒तय॑ति ब्रु॒वा॒णो मि॒त्रो दा॑धार पृ॒थि॒वीमु॒त द्याम् ।
मि॒त्रः कृ॒ष्टीर॑निमि॒षाभि॑ च॒ष्टे मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥१॥
प्र स मि॒त्र म॑र्तो अस्तु प्रय॑स्वा॒न्यस्त॑ आ॒दित्य॑ शि॒क्षति॑ व्र॒तेन॑ ।
न ह॑न्यते न जी॒यते॑ त्वो॒तो नैन॑म॒हो अ॒श्रोत्य॑न्ति॒तो न दू॑रात् ॥२॥
अ॒न॒मी॒वास॑ इ॒ळ्या म॑द॒न्तो मि॒तज्ञ॑वो वरि॑म॒न्ना पृ॒थि॒व्याः ।
आ॒दि॒त्यस्य॑ व्र॒तमु॑प॒क्षि॒यन्तो॑ व॒यं मि॒त्रस्य॑ सु॒मतौ॑ स्या॒म ॥३॥
अ॒यं मि॒त्रो न॑म॒स्यः सु॒शेवो॑ रा॒जा सु॒क्षत्रो॑ अ॒जनि॑ष्ट वे॒धाः ।
तस्य॑ व॒यं सु॒मतौ॑ य॒ज्ञिय॑स्यापि भ॒द्रे सौम॑न॒से स्या॒म ॥४॥
म॒हाँ आ॑दि॒त्यो न॑म॒सोप॑स॒द्यो या॒तय॑ज्जनो गृ॒णते॑ सु॒शेवः॑ ।
तस्मा॑ ए॒तत्प॑न्य॒तमा॒य जु॑ष्ट॒मग्नौ॑ मि॒त्राय॑ ह॒विरा॑ जु॒होत ॥५॥

59.

Mitró jánān yātayati bruvāṇo mitró dādadhāra prithivīm
utā dyām | mitráḥ kṛṣhṭír ānimishābhí cashte mitráya ha-
vyām ghṛitāvaj juhota || 1 || prá sá mitra mártō astu prá-
yasvān yás ta āditya śikshati vraténa | ná hanyate ná jī-
yate tvóto nánam áhho aṣnoty ántito ná dūrāt || 2 || ana-
mivāsa ilayā mādanto mitājñavo várimann ā prithivyāḥ |
ādityasya vratām upakshiyānto vayām mitráya sumataú
syāma || 3 || ayām mitró namasyāḥ suśévo rájā sukshatró
ajanishṭa vedhāḥ | tāsya vayām — || 4 || mahāñ ādityó ná-
masopasádyo yātayájjano grīnaté suśévaḥ | tásmā etát pán-
yatamāya júshtam agnaú mitráya havír ā juhota || 5 ||

॥६॥ मि॒त्रस्य॑ च॒र्षणी॑धृ॒तोऽवो॑ दे॒वस्य॑ सा॒न॒सि । द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥६॥
अ॒भि यो म॑हि॒ना दि॒वं मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ । अ॒भि श्र॑वो॒भिः पृ॒थि॒वीम् ॥७॥

mitráya carshanīdhṛitó 'vo devasya sānasí | dyumnám
citráśravastamam || 6 || abhí yó mahiná dívam mitró ba-
bhúva sapráthāḥ | abhí śrávobhiḥ prithivīm || 7 ||

The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignty over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्विभर्ति ॥८॥
मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इष इष्टव्रता अकः ॥९॥

mitráya

pāñca yemire jānā abhīṣtīṣavase | sā devān viśvān bibharti
॥ 8 ॥ mitrō devēshv āyūṣhu jānāya vṛiktābarhishe | īsha
ishtāvratā akah ॥ 9 ॥

(६०) पण्डितमं सूक्तम्

(१-७) सप्तर्चन्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-४) प्रथमादितुर्कृत्वामृभवः,

(५-७) पञ्चम्यादितृचस्य च ऋभव इन्द्रश्च देवताः । जगती छन्दः ॥

॥७॥

इहेह यो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजृतिवर्षसः सौधन्वना यज्ञियं भागमानश ॥१॥
याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥२॥
इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्टी शमीभिः सुकृतः सुकृत्या ॥३॥

60.

Ihéha vo mánasā bandhútā nara usíjo jagmur abhí táni
védasā | yábbhir māyábbih prátijūtivarpasah saúdhanvanā
yajñíyam bhāgām ānaśa ॥ 1 ॥ yábbih śácibhiḥ camasāñ āpiñ-
ṣata yáyā dhiyā gām áriṇīta cārmaṇah | yéna hārī má-
nasā nirátakshata téna devatvām ṛibhavaḥ sām ānaśa ॥ 2 ॥
índrasya sakhyām ṛibhávaḥ sām ānaśur mánor nápāto
apáso dadhanvire | saudhanvanáso amṛitatvām érire vishtvī
śámibhiḥ sukrítaḥ sukrityáyā ॥ 3 ॥

All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature's bounties. 8

The radiant Lord of illumination is He who amongst Nature's bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

60

O brave wise men, possessor of effective weapons, manifesters of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i. e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendants of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3

इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सह श्रिया ।
 न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च ॥४॥
 इन्द्रे ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः ।
 धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥५॥
 इन्द्रे ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या पुरुष्टुत ।
 इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥६॥
 इन्द्रे ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुप याहि यज्ञियम् ।
 शतं केतेभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमनि ॥७॥

índreṇa yātha sarátham
 suté sácāñ átho vásānām bhavathā sahá śriyā | ná vaḥ pra-
 timai sukṛitāni vāghataḥ saúghanvanā ṛibhavo vīryāni ca
 || 4 || índra ṛibhúbhir vājavadbhiḥ sāmukshitam sutam só-
 mam á vṛishasvā gábhastyoḥ | dhiyéshito maghavan dāśú-
 sho grīhé saudhanvanébhiḥ sahá matsvā nṛíbhīḥ || 5 || índra
 ṛibhumán vājavān matsvehá no 'smín sávane śácyā puru-
 shtuta | imáni túbhyam svásarāni yemire vratā devānām
 mánushaḥ ca dhármabhiḥ || 6 || índra ṛibhúbhir vājíbhīr vā-
 jáyann ihá stómaḥ jaritúr úpa yāhi yajñíyam | śatam ké-
 tebhir ishirébhir āyáve sahásraṇītho adhvarásya hómani
 || 7 ||

(६१) एकपष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । उपा देवता । त्रिष्टुप् छन्दः ॥

॥८॥

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
 पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥१॥

61.

Úsho vājena vājini pracetā stómaḥ jushasva grīnató
 maghoni | purāñi devi yuvatīḥ púramdhir ánu vratām ca-
 rasi viṣvavāre || 1 ||

O wise sages, sons of glorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

61

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
 आ त्वा वहन्तु सुयमांसो अश्वा हिरण्यवर्णा पृथुपाजसो ये ॥२॥
 उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
 समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥३॥
 अव स्पूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
 स्वर्जनेन्ती सुभगा सुदंसा आन्तादिवः पप्रथ आ पृथिव्याः ॥४॥

úsho devy ámartyā ví bhāhi candrára-
 thā sūnṛitā iráyanti | á tvā vahantu suyámāso áṣvā hiraṇ-
 yavarṇām prithupájaso yé || 2 || úshaḥ pratičí bhúvanāni
 víṣvordhvá tishṭhasy amṛítasya ketúḥ | samānām árthaṁ
 carañiyámānā cakráṁ iva navyasy á vavṛitsva || 3 || áva
 syúmeva cinvatí maghóny ushá yāti svásarasya pātnī | svār
 jánanti subhágā sudánsā ántād diváh papratha á prithi-
 vyáh || 4 ||

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
 ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदक् ॥२॥
 कृतावरी दिवो अर्केरवोध्या रेवती रोदसी चित्रमस्थात् ।
 आयतीमग्न उपसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥३॥
 क्रतस्य बुध्न उपसमिषण्यन्वृषा मही रोदसी आ विवेश ।
 मही मित्रस्य वरुणस्य माया चन्द्रेवं भानुं वि दधे पुरुत्रा ॥४॥

áchā vo devīm ushásam vibhātīm prá vo bha-
 radhvam námasā suvṛiktīm | ūrdhvām madhudhá diví pájo
 aṣret prá rocaná ruruce raṇvāsamḍṛik || 5 || ṛitávarī divó
 arkaír abodhy á revátī ródasī citráṁ asthāt | āyatīm agna
 ushásam vibhātīm vāmām eshi dráviṇam bhíkshamāṇaḥ
 || 6 || ṛitásya budhná ushásām ishanyán vríshā mahí ródasī
 á viveṣa | mahí mitrásya várūṇasya māyá candréva bhā-
 nūm ví dadhe purutrā || 7 ||

Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The upholder of eternal order, the dawn, is recognized in the sky by her radiance : bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7

(६२) द्विपष्ठितमं सूक्तम्

(१-१८) अष्टादशार्चस्यास्य सूक्तस्य गायिनो विश्वामित्रः, (१६-१८) पोडश्यादितृचस्य च जमदग्निर्वा ऋषिः ।

(१-३) प्रथमादितृचस्येन्द्रावरुणौ, (४-६) चतुर्थ्यादितृचस्य बृहस्पतिः, (७-९) सप्तम्यादितृचस्य पूषा,

(१०-१२) दशम्यादितृचस्य सविता, (१३-१५) त्रयोदश्यादितृचस्य सोमः, (१६-१८)

पोडश्यादितृचस्य च मित्रावरुणौ देवताः । (१-३) प्रथमादितृचस्य त्रिष्टुप्,

(४-१८) चतुर्थ्यादिषष्ठदशार्चाञ्च गायत्री छन्दसी ॥

॥९॥

इमा उ वां भूमयो मन्यमाना युवावते न तुज्या अभूवन् ।

कः त्वदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥१॥

अयमु वां पुरुतमो रयीयच्छत्तममवसे जोहवीति ।

सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हव मे ॥२॥

अस्मे तदिन्द्रावरुणा वसु प्यादस्मे रयिर्मरुतः सर्ववीरः ।

अस्मान्वरुत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः ॥३॥

बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥४॥

शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥५॥

62.

Imā u vām bhṛimāyo mānyamānā yuvāvate ná tújyā
 abhūvan | kvā tyād indrāvaruṇā yāśo vām yēna smā sī-
 nam bhārathah sākhibhyaḥ || 1 || ayām u vām purutāmo ra-
 yīyāñ chaṣvattamām 'āvase johavīti | sajóshāv indrāvaruṇā
 marúdbhir divā prithivyā sṛiṇutam hávam me || 2 || asmé
 tād indrāvaruṇā vásu shyād asmé rayír marutaḥ sárvavī-
 rah | asmān várūtriḥ śaraṇair avantv asmān hótrā bhāratī
 dākshinābhiḥ || 3 || brīhaspate jushásva no havyāni viṣvade-
 vya | rāsva rátanāni dāśúshe || 4 || śúcim arkaír brīhaspátim
 adhvaréshu namasyata | ánāmy ója á cake || 5 ||

॥१०॥

वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥६॥

इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥७॥

vṛishabbhām carshanīnām viṣvárūpam ádābhyam | brīhas-
 pátim várenyam || 6 || iyām te pūshann āghṛiṇe susṭutír
 deva návyasī | asmábhis túbhyam śasyate || 7 ||

O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends ? 1

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 2

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts. 3

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer. 4.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend. 5

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent. 6

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you. 7

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥
 यो विश्वाभि विपश्यति भुवनं सं च पश्यति । स नः पूषाविता भुवत् ॥९॥
 तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

tām jusha-
 sva giram máma vājayāntīm avā dhīyam | vadhūyúr iva
 yóshaṇām || 8 || yó víśvābhī vipáśyati bhúvanā sám ca pá-
 syati | sá naḥ pūshávitā bhuvat || 9 || tát savitúr váreṇyam
 bhárgo devásya dhīmahi | dhíyo yó naḥ pracodáyāt
 || 10 ||

॥ ११ ॥ देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भर्गस्य रतिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥
 सोमो जिगाति गातुविदेवानामिति निष्कृतम् । ऋतस्य योनिमासदम् ॥१३॥
 सोमो अस्मभ्यं द्विपदे चतुष्पदे च पश्ये । अनमीवा इषंस्करत् ॥१४॥
 अस्माकमायुर्वर्धयन्नभिमातिः सहमानः । सोमः सधस्थमासदत् ॥१५॥
 आ नो मित्रावरुणा घृतेर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुकृत् ॥१६॥
 उरुशंसो नमोवृधा मृह्णा दक्षस्य गजथः । द्राघिष्ठभिः शुचिव्रता ॥१७॥
 गृणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

devásya savitúr vayām vājayāntaḥ púramdhyā | bhága-
 sya rātim īmahe || 11 || devām nāraḥ savitāraṁ viprā ya-
 jñāiḥ suvṛiktībhiḥ | namasyānti dhiyēshitāḥ || 12 || sómo ji-
 gāti gātuvíd devānām eti nishkrītam | ṛitásya yónim āsá-
 dam || 13 || sómo asmábhyaṁ dvipāde cātushpade ca pa-
 śáve | anamīvā śhas karat || 14 || asmákam áyur vardháyann
 abhímātiḥ sáhamānaḥ | sómaḥ sadhásthām āsadat || 15 || á
 no mitrāvarunā ghṛitair gávyūtim ukshatam | mádhvā rá-
 jānsi sukratū || 16 || uruśánsā namovṛidhā mahnā dákshasya
 rājathah | drághishthābhiḥ śucivratā || 17 || gṛiṇāná jamád-
 agninā yónāv ṛitásya sīdatam | pātām sómam ṛitāvṛidhā
 || 18 ||

May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18



NOTES

Book II : Hymns 1—43

Book III : Hymns 1—62

द्वितीयं मण्डलम् : सूक्तानि १—४३

तृतीयं मण्डलम् : सूक्तानि १—६२



NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI.1

1. The Nirukta explains the passages thus : O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आशु) and *su* (शु) are two synonyms of quick (क्षिप्रनामनी). *Ksani* (क्षणि), the latter part of (आशु-शु-क्षणि) is derived from √क्षण्, to injure : it quickly injures (or flares up), or procures (सन्नुति) with its flames *Suk* (शुक्) is derived from √शुच्, to shine. Or the nominative has been used for the oblique ; this is shown by the context. The former part of आ-शुशुक्षणि, i.e., the letter आ is a preposition, the latter is formed from the desiderative of the causative of √शुच् ; i.e., desirous of kindling quickly. *suci* (शुचि), glowing, is derived from √शुच्, meaning to glow. The other meaning of *suci* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (*agni*) means : thou art born, glowing with bright days, from the waters, from within the flintstones (अश्मनः), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram*, *potaram*, *rtvijam*, *nestram*, *prasastram*, *adhvaryasi*, *brahma*, and *grhapati*, in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are : Group I—*hotṛ*, *adhvaryu*, *udgātṛ* and *brahman*,—each getting a *daksina* of twelve cows; Group II—*maitravaruna*, *pratistotṛ*, *brahmanacchamsi* and *prastotṛ*, each getting a *daksina* of six cows each; Group III—*acchavaka*, *nestṛ*, *agnidhra*, and *pratihartṛ*, each getting four cows; Group IV—*gravastut*, *netṛ*, *potṛ* and *subrahmanya*, each getting three cows; thus in all, sharing one hundred cows.

Hotaram—हूयते दीयते यस्मिंस्तत् (*Daya.*); होतुः कर्म शस्त्रयाज्यादि लक्षणं यदस्ति तदपि (*Sayana*).

Rtvijam—the karma or duty of a *ṛtvik* (*Daya.*), प्राप्तकालमात्विज्यं तवेव (*Sayana*).

Potaram—the sacred, पवित्रम् (*Daya.*) ; the duty of pota (*Sayana*).

Nestram—the act of conveying, नयनम् (*Daya.*) ; the duty of a nestā.

Agnit, the agnidhra (अग्नीध्रश्च—*Sayana*) ; the one who arouses fire (पावक प्रदीप्तकरः—*Daya.*).

Prasastram, the duty of *maitravaruna* (*Sayana*) ; the general management (प्रशासनम्—*Daya.*).

Adhvaryasi, the function of one who takes care that injury is done to none (आत्मनोऽध्वरमहिंसामिच्छसि—*Daya.*, also see Nir. I.8 for *adhvara*—अध्वर्युः रध्वरयुः । अध्वरं युनक्ति । ... अध्वर इति यज्ञनाम । ध्वरतिहिंसाकर्म । तत्प्रतिषेधः ।)

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्राह्मणागच्छसि)—*Sayana* ; the knower of all the four Vedas (*Daya.*).

Gṛhapati—the one who performs the duties of a householder (*Daya.*).

According to Kumarila Bhatta, the sixteen priests are :

- (1) अध्वर्युः, प्रतिप्रस्थाता, नेष्टा, उन्नेता ;
- (2) ब्रह्मा, ब्राह्मणागच्छसि, अग्नीध्र, पोता ;
- (3) उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्या ;
- (4) होता, मंत्रावरण, अच्छावाक्, श्रावष्टुत् ।

6. **Asurah**, like a cloud (*Daya.*) ; the expeller of enemies, शत्रूणां निरसिता—*Sayana*. We have rendered it as inspirer of vital winds (asura=prana); *asuh* (अशुः) is strength also.

11. **Ilā satahima**—Ila of one hundred winters ; *ilā* is one worthy of adoration (स्तोतुमर्हा—*Daya.*) ; *ilā*=earth (*Sayana*).

Vṛtraha, destroyer of sins (*Sayana*); destroyer of clouds, i.e. the sun (*Daya.*).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn-2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord's *tapas*, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the Rgvedic verses.

3. **Budhne rajasah**, at the root of the world—रजसः रजनात्मकस्य लोकस्य, बुध्ने मूले—*Sayana*; Dayananda translates *budhne* as 'in the mid-space', अन्तरिक्षे and *rajasah* as in the middle of the world (लोकस्य मध्ये).

4. **Candram-iva**, like gold; when in neuter, the word *candram* in Veda means gold (not the moon)—*Daya.* and *Sayana* (Nigh. I.2).

8. **Raja visam**, king of the peoples; master of the visas or people.

10. **Panca Kṛstisu**, five types of men; *kṛsti*=culture; according to Aupamanyava and *Sayana*, people of four varnas and the Nisadas (निषाद).

The Nirukta (III.8) refers to पंचजना मम होत्रं जुषध्वम् (Rv. X.53.4); the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas; also Rv. VIII. 63.7.

Hymn-3

According to tradition, the *devata* of the hymn are the *Apris*, but Dayananda gives *Agni* as the *devata*. For the Apri Sukta (आप्रीसूक्त), see I.13; I.142 and I.188.

Agni as personified is described as the *Apris*. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup) ; the metre of the present hymn is Tristup (and in one verse Jagati).

2. **Narasamsah**, नराशंसः, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्धः अग्निः, (2) तनूनपात (3) नराशंसः (4) इक्षुः (5) बर्हिः, (6) देवीः द्वारः (7) उषासानक्ता (8) दैव्यो होतारो, (9) तिलो देव्यः, सरस्वती, इक्षु and भारती (10) त्वष्टा, (11) वनस्पतिः and (12) स्वाहाकृतयः

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve *Apris*, see Nir. VIII. 5-21 (इतीमा आप्री देवता अनुक्रान्ताः । आग्नेया इत्येके).

6. **Vavya-iva**, like a female weaver (or two female weavers); Dayananda translates as परसाधिका नलिकेव, like a weaving tube or shuttle.

7. **Daivya hotara**, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—*Sayana*). Two adepts, amongst learneds. The pair of acceptor and donor (*Daya*).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and daksina.

Prthivya nabha, navel of the earth ; may be also the fire-altar, or the householder's home of worship.

10. **Havih tridha samaktam**—offerings triply anointed : that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, अन्नदान and अग्निधारण.

11. Refer to Yv. XVII.88.

Hymn-4

For verse 5, see Nir. VI.17.

2. **Dvita adadhuh**, two-fold light, i.e. light from two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas : शराग्निभाव and पंचाकलाग्निभाव (only in Hindi commentary, not in the Sanskrit one).

3. **Urmyah**, nights (Nigh. I.7) either all nights, or even the whole night; *usatih*, loving or कामयमानाः or कमनीयाः, being to be desired.

5. **Ramsu**, delightful; choicest (रमणीय—*Daya*.) from √रम्, giving delight (रंसु रमणात्—Nir.VI.17)

Hymn-5

1. **Pitr̥bhyah utaye**, for the protection of men of all ages, particularly elderly persons ; for the preservation of our patrons (Wilson); (पितृभ्यः पालकेभ्यः यजमानेभ्यः—*Sayana*—patron or the institutor of sacrifice; पालकेभ्यः or patron—*Daya*.).

Hota, होता invoker.

2. **Netari**, नेतरि the leader; Netṛ is one of the sixteen priests; and so is *pota* (शोधकः or purifier—*Daya*.).

Sapta rasmayah, seven rays ; also in rituals, the seven priests engaged in their respective functions.

3. **Brahmani**, ब्रह्मणि, of the one, well-versed in divine knowledge.

4. **Prasasta**, प्रशास्ता, the regulator of the sacrifice ; the one who obviate all obstructions to sacrifice.

5. **Nestuh**, नेष्टुः of a leader (नायकस्य—*Daya*.) ; the leading fire-divine.

6. **Adhvaryuh**, अध्वर्युः, the sacrificer (यज्ञकर्ता—*Daya*.).

7. **Rtvijam**, ऋत्विजं, a priest in general, working in accordance

to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netṛ, brahma, prasastṛ, nestṛ, adhvaryā, and ṛtvik—also the names of seven priests (*sapta rasmayah* of verse 2; or *visvebhyah yajatebhyah* of verse 8).

Hymn-6

2. **Urjah napat**, the grandson of vitality or energy; in fact, the lord of vitality (नपात्, यो न पातयति तत् सम्बुद्धौ ; the one who prevents from a decline or fall—*Daya.*; ऊर्जो नपात्, बलस्य नप्तः तस्य नपातयितर्वा—*Sayana*).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—*Daya.*, पृथक् कुरु—*Sayana*).

6. **Itanaya**, to the worshipper ; to the one who worships.

Avasyave, to him who wishes his own protection (प्रात्मनो वो रक्षणमिच्छते—*Daya.*), to the one who seeks favour.

Hymn-7

1. **Bharata** (भारत)—descendent of Bharata; (भरता ऋत्विजः, तेषां सम्बन्धी भारतः ;—*Sayana*) ; guardian or preserver (or custodian of all knowledge—*Daya.*). It may refer to *agni*, which is produced by priests by rubbing sticks together—*Sayana*.

5. **Vasabhih** (वशाभिः)—barren cows (*Sayana*) but excellent cows (कमनीयाभिर्गोभिः—*Daya.*).

Astapadibhih—by octapeds, or eight-footed animals, i.e., cow along with a calf in the womb (*Sayana*) ; by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—*Daya.*).

Ahutah, invoked (not offered as burnt)—offerings.

Hymn-9

3. उदारिया=उत्स्मारिय (य has become या).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half/of the verse 4 is to be repeated with the second half/of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (*Katyayana*).

Hymn-11

For verse 21, see Nir. I.7

- | | |
|-----------------------|------------------|
| 1. श्रुधी=श्रुधि ; | 6. स्त वा=स्तव ; |
| 11. पिवापिव=पिवऽपिव ; | 18. धिष्वा=धिष्व |

3. *Rudriyesu stomesu*, hymns and prayers commending the vital powers ; also in the praises uttered by the praisers (Wilson). Sayana interprets *rudriyam* as pleasure (सुखम्) ; *rudrah* as worshippers (स्तोतारः) ; रुद्रियं रुद्राणां प्राणानां प्रतिपादनेषु—*Daya*.

4. *Suryena*,—We have in verse 6, हरी सूर्यस्य केतू the two horses the signs of the sun; on this basis, Wilson gives the rendering as “the signs (of Indra as) the sun”.

Sayana translates : सूर्येण सुष्टु प्रेरकेण, i.e. by the instigator. *Suryana sahyah*, with the help of spiritual illumination.

17. *Trikadrakesu*, through three realms, physical, mental and spiritual (शरीर, मनस् and आत्मा)—*Daya*. According to Sayana, this denotes three days, or three celebrations of the ceremonial *abhiplava*, called severally *jyotih*, *gauh* and *ayuh* (त्रिरुद्रकेषु ज्योतिर्गौरागुर्हित्येतन्नामकेष्वाभिप्लवि-केष्वहःसु).

18. *Danum aurnavabham*, spider-like son of Danu (aurna=spider, abha=resembling) ; spreads web of influence like a spider.

19. *Trita*, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वरः), what is to be chosen, जर्हिता or singer is praiser. Rich reward (दक्षिणा मघोनी), i.e., abounding in wealth. The word *magham* is a synonym of wealth ; it is derived from √ मंह्, meaning to give. *Daksina* is derived from √ दक्ष् meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. *Daksinah* (right) is derived from √ दक्ष्, meaning to work strenuously, or from meaning to give. *Hastah* (hand) is derived from √ दाश् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaga* (good fortune) is derived from √ भज्, to distribute. The word *brhat* is a synonym of 'great'; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि+ईष्यति) the enemies or it (वी—र) may be derived from √ वी meaning to go, or from √ वीर्, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10 : Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around ; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus : Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating

that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनास इन्द्रः, he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationery. Pervata = clouds also (Nigh. I. 10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

बराहवः स्वतपसो विद्युन्महसो धूपयः श्वापयो गृहमेघाश्चेत्येते
ये चेमेऽशिमिविद्विषः पर्जन्याः सप्त पृथिवीमभि वर्षन्ति बृष्टिभिः ।

Sapta-sindhun—Seven rivers; according to Sayana, Ganga and others.

Hymn-13

3. The hymn refers to three wise men, with their respectively assigned functions. According to Sayana, these are the three priests, *hotṛ*, *adhvaryu* and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is वधन्ति bind (*Daya*.); Sayana explains it as असिन्वन् सेतु वन्धनादिकं कर्म कुर्वन् लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (*pituh*, पालयित्वा).

8. **Narmaram Sahavasum**, cruel man along with his treasure ; नार्मरम्, नृन् मनुष्याम् मारयतीति, the one who kills people, सह=with, वसु=wealth or treasure (वसुना सह वर्तत इति सहवसुः). Sayana regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मारणाय—*Daya*.); for Dabhiti, a Ṛṣi (*Sayana*).

10. **Sad-vistirah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). ताश्च द्यौश्च पृथिवी चाहश्च रात्रिश्चापश्यन्नीपधय इत्येवं रूपाः (*Sayana*).

They may equally be six cardinal points or quarters of space—प्राची, दक्षिण, प्रतीची, उदीची, ध्रुव and अर्धव.

Panca Sandrsah, five classes of people, of four *varnas* and fifth, the *nisad*; or the five organs of Cognition (ये सम्यक् पश्यन्ति ते—*Daya*.).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वदा स्थिरस्य सहस्वतः बलवतो यज्ञादेः कर्मणः सम्बन्धि वयः हविलक्षणमन्नं प्र विन्दसे इति समन्वयः (*Sayana*) i.e. thou hast given (प्र for प्रदः) food to the vigorous Jatusthira; and also Indra's being the occasional (*jatu*) agent in sacrificial offerings (वयः) in relation to constant and essential ceremonies.

12. **Paravṛjam prandham sronam**—blind and lame, Paravṛja (See Rv. I.112.8) in connection with Rjrasva and Asvins. *Paravṛjam*, परागता वृजस्य त्यागकारा यस्मात्तम्—the person who has been deserted—*Daya*.

Turvitaye—साधनैर्व्यक्तिये—or for the one accomplished with measures and assistance—*Daya*.; see notes on I.36.28; 54.6; 61.11.

Vayyaya—तन्तुसन्तान काय, for the weaver (*Daya*.). See notes on I.54.6.

Hymn-14

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word *andhas* is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. *Amatram* means a vessel, so called because the householders eat from it (अमजं पात्रम् । अमा अस्मिन्मदन्ति । अमा पुनर्निमित्तं भवति । पात्रं पानात् । The householders are called अमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called अन्धस् also, because no attention can be fixed in it or because nothing is visible. (Nir. V.I).

3. **Dṛbhikam**, terrible (अयकरं—*Daya*.; सर्वान् विदारयति भियं करोतीति दृभीको

नामासुरः—*Sayana*; an *asura*).

Balam, strength; an *asura*—*Sayana*; the one mighty.

4. *Uranam*, the one enveloping, आच्छादकम्—*Daya*.; the name of an *asura*, *Sayana*.

Arbudam, a numeral, one hundred million (*Daya*.); an *asura*, *Sayana* (See I.51.6),

5. *Svasnam*=Su+asnam; good cloud (सुष्टुमेघं—*Daya*.; Nigh.I.10); one who eats animals, or one who is all-pervading; an *asura*—अशनम् । अश्नाति भक्षयति प्राप्तिजातमिति । यद् वा अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यशनः कश्चिदसुरः । —*Sayana*.

5-7. For *Susnam*, see I.54.6; for *Pipru*, I.51.5; for *Namuci*, I.53.7; for *Sambara* I.54.4; for *Kutsa*, I.33.14; 51.6; 53.10; for *Ayu*, I.53.10.

5. *Rudhikram*, one who opposes law and order—यो रुधीनावरकान् क्रापति तम्—*Daya*.; an *asura*, *Sayana*.

6. *Varcinah*, of the enlightened (प्रदीप्तस्य—*Daya*.; वर्चं दीप्ती—*Sayana*; वर्चंते दीप्यतेऽसौ वर्चः तेजः पुरीषं वा—Unadi IV.190).

Name of an *asura* also—*Sayana*, the name derived according to Unadi IV.6—गमेरिनि).

7. *Atithigvasya*, of those who receive *atithis*—*Daya*. It refers to Divodasa according to *Sayana*.

Viran, the assailants.

Indra is supposed to have destroyed the assailants of *Kutsa*, *Ayu* and *Atithigva*. As three virtues, we have *kutsa*, generosity; *ayu*, liveliness and *atithigva*, hospitality.

Hymn-15

1. *Trikadrukesu*, see II.11.17 (त्रिभिः कद्रुकैः विकलनैर् युक्तेषु कर्मषु—*Daya*.)

2. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. *Dhunim*, according to Sayana, *dhuni* is a synonym of *Parusni* or *Iravati* river; it shakes or dissipates the sins of worshippers. धुनोति स्तोतृणां पापानीति धुनिः परुष्णी नदी—*Sayana*; according to Dayananda, it means चालिताम्, the one moving.

6. *Sindhum*, sea or mighty river, not necessarily *Indus* (the one moving to the east—प्राञ्चसन्तं; it was turned to north—उदङ्मुखं अकरोत्—*Sayana*; or to upward direction, ऊर्ध्वं प्राप्नुवन्तं—*Daya*).

7. The legend says that certain girls made sport of the blind and lame *R̥ṣi*, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).

9. *Cumurim*, the one who makes the face of a thief वक्त्रं संयुक्तम्—*Daya*).

Dhunim, the one trembling or wavering—(कम्पन्तम्—*Daya*)). According to *Sayana*, *Cumuri* and *Dhuni* are two *asuras*. (See also *R̥v.* VII.19.4).

Rambhi, one who starts the work (=प्रारम्भो—*Daya*); chamberlain *Cit*, चित्—*Sayana* interprets as वेदधारी or staffbearer or दौवारिकः, a porter or door keeper.

Hymn-16

For verse 9, see *Nir.* I.7

4. *Vṛsbhana Bhanura*, together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings; *vṛsbhena*—वर्षकेण, by the showerer; *bhanuna*, प्रदीप्त्या—*Daya*., *Sayana* translates *bhanuna* as by effulgent fire (दीप्यमानेनाग्निना सह).

5. This verse exemplifies various modifications of meaning, of which the words *vr̥san* and *vr̥sabha* are susceptible.

(i) वृष्णः=वर्षकात् सूर्यात्, from the showerer sun, फलस्य वर्षितुः, of the one showerer of fruits of action (*Sayana*).

(ii) वृषभान्नाय=वृषभमन्नं यस्मात् तस्मै, for the one, source of healthy food—*Daya.*; बलवर्षकाणि अन्नानि यस्य तयोक्तः, for the one to whom the strength-showering foods belong—*Sayana*.

(iii) वृषभाय=श्रेष्ठाय, to the most benevolent (*Daya.*); कामाना वर्षित्र इन्द्राय, to Indra, the showerer of benefits.

(iv) वृषणा=वरो superior (*Daya.*); सोमरस सेचन समर्थो, the two priests, capable of extracting out (or sprinkling) Soma juice (*Sayana*).

(v) वृषभासः=वर्षकाः, the showerers (*Daya.*; *Sayana*).

(vi) वृषणं=बलकरं, to the strength-giving (*Daya.*); स्वर्गादि फलस्य सेक्तारं, the sprinkler of fruits as *svarga* and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (*Wilson*).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burthen of the hymn)

Hymn-17

For verse 9, see Nir. I.7

1. *Yad-gotra-gotra* for *gotrani*. meaning clouds, from *go*=water, and *tra*, to preserve or contain (गोत्रा मेघान् । गा उदकानि त्रायन्ते रक्षन्तीति गोत्रा मेघाः—*Sayana*) *gotra*=मेघ (Night.I.10).

7. *Amajuh*, living at home (योऽमा गृहे जूर्यति तद्वत्—*Daya.*; यावज्जीवं गृह एव जीर्यन्ती, one who lives at home for the whole life; i.e. a virtuous maiden—*Sayana*.

Sati, सती, वत्तमाना, existing—*Daya.*; दुहिता daughter,—*Sayana*. Such a maiden has a claim in father's property. (भाग भजनीयं धनं —claiming of

her portion).

Hymn-18

For verse 9, see Nir. I.7

1. **Rathah**, a sacrifice (besides a chariot or car), derived from √रंह्, to go; and hence also *to worship*, रथः रंहणाद्रथो यज्ञः (*Sayana*). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; अयोज्यस्मानि=*Sayana*), चतुर्गुणः (provided with four yoke, अध्वर्यावृत्तिगभिप्रायं वा, four priests, adhvaryu etc. engaged—*Sayana*); त्रिकणः, three whips (तिस्रः कशावाचो मन्द्रमध्यमोत्कृष्टरूपा यस्य तथोक्तः, three types of speech or tones, low, middle and high—*Sayana*); सप्तरश्मिः, (with seven reins), अशनुवते व्याप्नुवन्ति कर्माणीति रश्मयवश्छन्दांसि, the seven metres, Gayatri to Jagati—*Sayana*); दशारित्रः (with ten sides or faces—दश अरित्राणि स्तम्भन साधनानि यस्मिन् सः—*Daya.*); (अरिभ्यः पापेभ्यस्त्रायन्त इत्यरित्रा ग्रहाः । दश संख्याका ग्रहा यस्य सा तादृशः । चमसाध्वर्यभिप्रायं वा, the ten grahas, the eradicator of sins, or *camasa-adhvaryu*—*Sayana*).

2. **Prathamam**, **dvitiam**, **trtiyam**—first, second and third, Dayananda refers to three types of vehicles, serving on roads, on the surface of water and in space, i. e. chariots, boats and aeroplanes. *Sayana* refers to morning rites (प्रातः सवने), midday rites (माध्यं दिने सवने) and evening rites (तृतीय सवने).

4. Indra has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्नातात्वम् । अतोऽश्ववहुत्वमविरुद्धम्—*Sayana*). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, *haribhyam* means हरणशीलाभ्यां पदार्थाभ्याम् (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्राये-प्राये ज्विगीवांसः स्याम—may we be victorious in every struggle).

8. प्रायेप्राये—in every struggle or battle, प्रकर्षणेयते गम्यते योद्धृभिरिति प्राय युद्धम्—*Sayana*). Dayananda translates as कमनीये कमनीये, in attractive.

Hymn-19

For verse 9, see Nir. I.7

7. *Asyama tat saptam*—may we obtain the seven-type one; or may we have the privilege of your friendship (सख्यम्): साप्तं सप्तपुरुष संबन्धि साप्तपदीनं सख्यम्—. *Sayana*(This refers to the *Saptapadi* ritual of marriage).

Hymn-20

For verse 9, see Nir. I.7

1. *Vajayuh*, one desirous of carrying food; or one desirous of good speed (यो वाजं वेगं कामयते सः—*Daya*.).

6. *Dasasya*, of the servant (सेवकस्य—*Daya*.) To *Sayana*, *Dasa* is the name of an *asura*.

7. *Kṛsnayonih dasih*—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛsna* (कृष्णयोनीः निकृष्ट जातीः—the one of low caste; दासीः उपक्षिपयित्रीरासुरीः सेना, servile host or army of *asuras*); alternatively—कृष्णारुणेनासुरेण निषिक्तरेतस्का दासीभर्या=*Sayana*.

For कृष्णगर्भा also see R̥v. I.10.1 (यः कृष्णगर्भा निरहन् ऋजिषिवना).

Hymn-21

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or *lord of* or *lord over* is equally applicable.

विश्वजित्—यो विश्वं जयति ;	धनजित्—यो धनेन जयति ;
स्वजित्—यः सुखेन जयति ;	सत्ताजित्—यः सत्येनोत्कर्षति ;
नृजित्—यो नृभिर्जयति ;	उर्वराजित्—य उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति ;
अश्वजित्—योऽश्वैर्जयति ;	गोजित्—यो गा जयति ;
घञ्जित्—योऽप्सु जयति— <i>Daya</i> .	

Hymn-22

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.

1. **Mahisah**=great or worshipful. Wilson suggests buffalo also.

Trikadrukesu, Dayananda translates as त्रीणि कद्रुकान्यह्वानानि येषु तेषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (ज्योतिर्गोराश्रुत्येतःनामकेष्वभिप्लविकेष्वहःसु) See II.11.17.

2. **Krivim**, rescience; well (कृपं—*Daya*.); name of an *asura*—*Sayana*.

4. **Nṛto**—One that delights or exults; who causes everyone to dance (सर्वेषां नर्तयितः—*Daya*. also *Sayana*); literally a dancer, or one who exults in battle.

Hymn-23

Brahmanaspati, Lord Supreme ;=ब्रह्मणः+पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्माण्ड) or of a country or nation; the protector of the Veda or knowledge—*Daya*. ब्रह्मणस्पते ब्रह्मणोऽन्नस्य परिवृढस्य कर्मणो वा पते पालयितः—the protector of cherisher of food, or of any great or solemn acts of devotion—*Sayana*.

Bṛhaspati, the great protector; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wicked—*Daya*. Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati*.

4. **Brahmadvisah**, those who hate the Veda or God (वेदेश्वर विरोधिनः—*Daya*.), or those who hate Brahmanas and the Vedic mantras or prayers, ब्राह्मणां मन्त्राणां वा द्वेष्टुः—*Sayana*.

17. **Rṇa-cit**, the one who acknowledges a debt; the one who collects debts, य ऋणं चिनोति सः—*Daya*.

Rṇyat, acquitter of a debt; the one who receives debts—य ऋणं याति प्राप्नोति सः—*Daya*.; the discharger or remover of the debt which is of the nature of sin, पापरूपस्य ऋणस्य यावयिता पृथक्कर्ता—*Sayana*.

19. See Yv. XXXIV.58.

Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vilita**—प्रशस्त—*Daya.*; अन्नदन्त वीरिता, the hard becomes soft ; the words वीर and वीर meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva**, beautiful regions, भुवनानि भव्यानि (*Daya.*), of the future waters or rains; भुवनानां भाव्यानां; भुवनानामुदकानां (*Sayana*) ; भुवनम्=उदकम् (Nigh. I.12, भूतं, भुवनं and भविष्यत्, all the three are synonyms of water).

Vayuna, knowledge (प्रज्ञानानि, *Daya.*) ; object of prayer (वयुना । ज्ञाननामैतत् । ज्ञानानि मन्त्रविषयाणि—*Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden under nescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirases* are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (स अग्निः पूर्वं तत्र नकिः अस्ति न विद्यते—*Sayana*. For *Angirases* relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaksasah karnayonayah**—the arrows are oblations and

mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—श्रोत्रेन्द्रियेण ग्राह्या मंत्रभूताः आकर्ष्य कृष्टा वा बाणाः—*Sayana*.

Nṛcaksasah, worth being seen by human eye, नृभिर्द्रष्टव्याः *karnayonayah*—कर्णं श्रोत्रं योनिर्येषान्ते—*Daya*.

12. **Apah**, the vital breaths; all the breathing persons, एतदुपलक्षितानि सर्वाण्यपि भूतानि—*Sayana*.

Hymn-26

3. **Devanam pitaram**, the father of the gods (Nature's bounties), the father or teacher of the learned—*Daya*.; पितरं पालयितारं, protector or cherisher—*Sayana*.

Hymn-27

For verse 1, see Nir. XII.36

1. **Ghrtasnuh**, whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. *Amsa* (अंश) is explained by *Amsu* (अंशु).

The Adityas enumerated in this verse are only five : Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight : (the three extras are Dhatr, Indra and Vivasvat).

3. **Bhuri-aksah**, many-eyed ; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरि बहुन्यक्षीणि दर्शनानि येषान्ते—*Daya*.; also very brilliant, बहुतेजसः—*Sayana*.

Antah pasyanti, behold the innermost; seeing in the innermost conscience आभ्यन्तरे प्रेक्षन्ते—*Daya*. or behold in the hearts of living beings, अन्तः मध्ये प्राणिनां हृदि प्रे रक्तया वर्तमानाः सन्तः—*Sayana*.

4. **Cayamana ṛnani**, the acquitters of our debts; the enhancers

of others due enlightenment, (चयमानाः) वदमानाः (ऋणानि) ग्रन्थेभ्यो देयानि विज्ञानानि
—*Daya*.

8. **Tisrobhumih**, three regions, terrestrial, interspatial, and celestial (त्रीन् लोकान्-भूम्यन्तरिक्षस्वर्गः—*Sayana*).

Trin dyun, three luminous or divine ones, body, mind and spirit; or *bhuh*, *bhuvah* and *svah*; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vratah—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (त्रीणि व्रता सवनत्रयं निष्पाद्यानि; प्रातःसवनं, माध्यन्दिनं सवनं and तृतीयं सवनं आदित्यानां त्रीणि कर्माणि रसादान-धारणविसर्जनं लक्षणानि, i.e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—*Sayana*):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Rta, the Eternal Law

Mahi-mahitvam, excellent and great (महि, महत् प्रभूतम् । महित्वं महत्त्वं यन्महाभायम्—*Sayana*).

11. **Abhayam jyotih**, light free from fear, i.e. light of day or the light of knowledge.

15. **Ubhau arāuhau**, both portions of creation, two parts of the world, moveable or immoveable or mortals and immortals (चराचरात्मको मर्त्यामर्त्यात्मको—*Sayana*).

Ubha ksayau, two habitations, one's own and the other of the foe (तो परैरनाक्रान्तं स्वकीयं निवासस्थानं, आत्मनापहृतं परकीयं निवासस्थानं च—*Sayana*).

Hymn-28

For verse 4, see Nir. I.7

4. **Rtam**—The word carries several senses—truth or eternal law, sacrifice or water; here it means *water*, rivers go of *Varuna*.

Parijman, circum-ambient earth. (परिजमनि भूम्यां—*Sayana*; परितः सर्वतो वर्तमानायां भूमौ—*Daya*.).

9. **Maham rajan anyakrtena bhojam**—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasirusas—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to *Sayana* this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (ऋणदारिद्र्य दुःस्वप्न नाशनं चेति शुश्रुम).

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. **Brhaspati**, is identified with *Indra* he uses thunderbolt and slays *Vṛtra*.

6. **Kṛnutam-u lokam**, literally make the world (i.e. make it free from fear, लोकं भयरहितं स्थानं कुरुतम्—*Sayana*) make the world worth seeing —द्रष्टुं योग्यम्—*Daya*.

8. **Sandikanam**, of *Sandika*; according to *Sayana*, they are descendents of *Sanda* (शण्ड), who with *Amarka* is the priest of the *asuras* (Tait.S.VI.4.10.1)—शण्डामर्कविसुर पुरोहितौ. We have translated it as ferocity (वृषभं बलिष्ठम् । शाण्डिकानां शत्रूणां तस्याऽवयव भूतानां मध्ये वर्तमानम्—*Daya*.)

Hymn-31

For verse 1, see Nir. V.5

1. **Saca**=Saha (together)—Nir. V.5

4. **Gnabhih**, with the wives, perhaps *devapatnis*, wives of gods, the personified metres of the Veda—छन्दांसि वैष्वाः (Taittiriye).

5. **Vayah**, food (*Sayana*) ; charming (कमनीयम्—*Daya*).

Trivayah, the one with stages of life, त्रीणि वयांसि यस्य सः—*Daya*. Three types of offerings to sacrifice—butter, food and herbal extracts (ओषधिपशु सोमात्मकानि—*Sayana*).

6. **Ahribudhnya**, cloud in midspace. (अहिः । व्यापनशीलो मेघः । बुध्यः । बुद्धेःस्तरिक्षे व्याप्तः—*Daya*).

Ekapad, the Sun, the unborn who goes on one foot.

Rbhuksah—men of wisdom (मेधावी—*Daya*).

Tritah=तीर्णतमः—the most expanded (*Sayana*) accomplished in three virtues, celebrity, education, and lofty ideas—ब्रह्मचर्याध्ययन विचारेभ्यः—*Daya*.

Hymn-32

Raka, the full moon, is the *devata* of two verses, and *Sinivali*, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. *Suci* (सूची), needle, is derived from *siv*, (सिद्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

"**Sinivali** (सिनीवाली) and **Kuhu** (कुहू) are said to be two wives of gods", say the etymologists. "They are the days on which the moon is invisible," say the ritualists. It is known : that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII.11.3; Gop. Br. II.1.10).

Sinivali : from *sinam* (सिनम्) which means *food* : it makes created beings strong (सिनाति) ; *valam* (वालम्) means a particular period, and is derived from √वृ, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. *Stuka* (स्तुक), thigh or tuft of hair, is derived from √स्तृ, to be heaped together, means a heap, i.e., having a large tuft of hair, or praise. Thou art the sister of gods *Svasa* (स्वसा sister)=*Su+asa* (सु+असा), i.e., she who sits (सीदति) among her own people (स्वेषु). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुहू) is derived from √गुह्, to conceal. Or, it is said, where has she been ? Or at what place is she invoked ? Or where does she sacrifice the oblation ? (See Av. VII.47.1.)—Nir. XI.32.

8. **Gunguh**, the dumb and mute (अव्यक्तोच्चारणा)—*Daya*. Sayana takes it to be Kuhu (अत्र गुंगु शब्देन राकासिनीवात्योः साहचर्यात् कुहूच्यते, the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identifiable with Indrani, or Varunani or both (*Wilson*)).

To us, it appears that the six feminine terms indicate the six phases of moon: *Purnima* is *raka* (full moon), *Sinivali* is *amavasya* (new moon); *gungu* is two days after *amavasya*, the crescent, and *Sarasvati* is the phase of moon, two days, prior to full moon day. *Indrani* and *Varunani* as the two *astami* (अष्टमी) days one in dark half of the month and the other in bright half of the month (कृष्णपक्ष, शुक्लपक्ष).

Hymn-33

4. **Bhesajebhih bhisaktamam**, the chief physician amongst physicians; the most competent one among physicians.

5. Rdu+udar (ऋदु+उदर) — According to Nir. VI.4, the word means soma (ऋदूदरः सोमोमृदूदरो मृदुदरेष्विति)—its inside is soft; or it is the soft inside of men.

8. Svitice (श्वित्तीचे), for the one possessing the cover (यः श्वितिमावरण-मञ्चति तस्मै—*Daya.*); the one who goes to or obtains whiteness, one with the white complexion (श्वैत्यमञ्चते—*Sayana*).

10. Niska, an ornament (may be necklace) of gold.

13. Manur-avrnita, selected by Manu, a physician (वैद्यक विद्यावित्—*Daya.*). Wilson says : it alludes, no doubt, to the vegetable seeds which Manu, according to the Mahabharata was directed to take with him into the vessel in which he was preserved at the time of the deluge, (this fact is not mentioned, however, in the Satapathe Brahmana).

14. Compare with Yv. XVI.50.

Hymn-34

1. Rjisinah, one with tender temperament (कोमलस्वभावाः—*Daya.*) ; *Sayana* derives it from rjisa, (ऋजीषा) meaning water; or it may mean, Soma that has lost its strength (ऋजीषमुदकं तद्वन्तः । यद्वा ऋजीषोऽपगतसारः सोमः—*Sayana*).

2. Pṛsnyah sukra udhani, the pure womb of Pṛsni (*Wilson*) ; literally, pure udder of Pṛsni, that is, on the elevated places of the earth in the mountains. *Sayana* refers to an allusion—a legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts of her in the shape of a bull (but as *Wilson* says, it is more of a Pauranik than a Vedic legend).

3. Hiranyesipra, the golden helmed; *sipra* is usually a nose or a lower jaw (हिरण्यमिव शिप्राणि मुखानि येषान्ते—*Daya.*).

10. Pṛsni, is the firmament, and *udhah* (ऊधः) or udder is the cloud (*Sayana*). For Trita, see earlier notes, (I.52.5).

11. Evayavnah, a purely Vedic word; derived from *eva*, which is to be gone to (एवयावन्तः एवं गन्तव्यं स्तोत्रं यज्ञं वा गन्तुं, *Sayana*), that is worship or a sacrifice. Also, they who go to divine knowledge (यो एवं विज्ञानं यान्ति,

तान्—*Daya.*).

12. **Dasagvāh**, the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (*Wilson*). See I.114.6. Sayana says : ते मरुतः दशगवाः । ये दशभिर्मसिः सिद्धिं गता अंगिरसस्तद्रूपा भूत्वाः आदित्यानामङ्गरिसां च स्वर्गगमनं प्रतिस्पर्धमानानां मध्ये पूर्वमेवाङ्गरिसो यागाननुष्ठाय स्वर्गं प्राप्ताः ।

According to Dayananda. Dasagvāh are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. **Ksonibhih**, with melodious lutes. (क्षोणीभिः शब्दकारिभिः वीणाद्यैः वीणाविशेषैः—*Sayana*). *Ksoni*=earth (Nigh. I.1).

14. **Panca hotṛn**, the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—*Daya.* and *Sayana*). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom *Trita*, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. **Apam-napat**—अपां जलानां । नपात्, न पतति सः—*Daya.*; see our notes on I.13.2; 14.3; 22.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. **Urvam**, submarine fire, समुद्रमध्ये वर्तमानं वडवानलम्—*Sayana*; the destroyer of pains and miseries, दुःखानां हिंसकम्—*Daya.*

Sayana describes two types of water : one is *ekadhanah* एकघनाद्या; and the other *vasativaryah* वस्तीवर्याद्या, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later *karma-kanda*, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.

5. Tisro devih, three divine females, Ila, Sarasvati and Bharati.

6. Asvasya atra janim, in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of *ucchaihsravas* (उच्चैःश्रवस्), the horse of Indra, amongst precious things obtained by churning the ocean. *Asva*=*mahat* or great (Nigh III.3) *Svah*, pleasure or सुख (*Daya*.).

7. Svadha=*udaka* or water (Nigh. I.12).

12. Bahunam avamaya, for the first or the best of many ; for the younger of many ; for the protection of many; बहूनामवराय रक्षकाय वा —*Daya*.), i.e. of the gods (cf. अग्निर्वै देवानामवमः—Ait. Br; for the earlier अवमाय आदाय—*Sayana*).

13. Anyasya-iva iha tanva vivesa, has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

Hymn-36

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with *madhu*, Maruts with *madhava*, Tvastr with *sukra*, Agni with *suci*, Indra again with *nabha* and Mitra-Varuna with *nabhasya* (the Vedic names of the Calendar-months). This is, however, conjectural.

1. Avibhih, with sheep; but this indirectly means through woolen filters (अवेर्बालमयेर्देशापविर्देः—with purifying filters made of the hair of the sheep—*Sayana*. Dayananda translates the word as रक्षकैः, by the protecting ones.

In this verse, we have the term *hotṛ*; in verse 2 *potṛ*, in verse 3, *tvastṛ*; in verse 4 *agnidhra*, in verse 5 *Brahma*, or *Brahmana*; in verse 6, *Prasastr*.

2. Bharatasya sunavah, sons of Bharata, Rudra is Bharata, —*Sayana*, but धारकस्य पुत्राः—*Daya*.

3. See Yv.XXVI.24.

4. *Trisu yonisu*, in three types of fire altars : *garhapatya*, *ahavaniya* and *daksina*.

Hymn-37

For verse 3, see Nir. VIII.3.

1. *Dravinodah*, the giver of wealth, यो द्रविणो ददाति तत्सम्बुद्धौ—*Daya*.; see note on I.15.7. Drink *dravinodas*, according to the *Rtu* or times. Here the months *isa*, *urja*, *sahas* and *tapasya* may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the *nestr* (cup), placed on the subordinate altar. *Dhisnya* (धिष्यः) = धिष्यः i.e. the subordinate altar, (so called) because it is the place of recitation. *Dhisana* (धिषणा) [means speech (वाक्)] is derived from $\sqrt{\text{धिष्}}$, used in the sense 'to hold'. Or else, it distributes or procures intelligence. He is called the lord of forests (वनस्पति), because he is protector or benefactor of forests. *Vanam* (वनं) is derived from $\sqrt{\text{वन्}}$, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. *Patram dravinodah pibatu dravinodasah*, let *Dravinodas* drink the cup of *Dravinodas*; (the second *dravinodas*=*rtvij*, a priest).

Hymn-38

For verse 4, see Nir. IV.11.

1. The verse uses the term *Savitṛ* for the sun, and simultaneously, it gives the derivation of the term also; *Savitṛ* (सकलजगदुत्पादकः) from *savaya* (उत्पादनाय) from $\sqrt{\text{सृ}}$, to create or to bring forth (प्रसवाय लोकानाम्—*Sayana*); *tadapa* (तदपा), for such is his karma (तदपः कर्म यस्य सः—*Daya*.).

Devebhyah, to Nature's bounties; to gods; to the worshippers (स्तोतृभ्यः—*Sayana*); to the sporting souls (क्रीडमानेभ्यो जीवेभ्यः—*Daya*.).

3. मुचाति, the Vedic usage for मुच्यात् *Moki*, night (Nigh.I.7).

4. पुनः समव्यद्विततं वयन्ती—Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. Isitam savitra, imparted by *Savitṛ*; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (*Wilson*) (इष्टं सूर्येण सह—*Daya.*).

10. Gnaspatih, lord of speech (gnah=गन्तः=वाचः, *Daya.*, Nigh. I.11); Lord of god's wives (देवपत्नीनां पतिः—*Sayana*).

Hymn-39

1. Brahmana iva, ब्रह्मणा इव—like the two persons knowing the entire Veda (यथा समग्रवेदविदौ—*Daya.*). On this, *Wilson* comments : This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses—वीरा=विक्रातन्कर्माणी (like two heroes); अजाऽइव=यथाऽजौ (like two goats); यमा=उपरती (or यमलौ) (two sporting or twins); मेने=पक्षिण्यौ (two birds) or नार्या इव (two ladies); दम्पती=जायापती इव संगतौ (or husband and wife), and so on.

7. (Ksama=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (तेजस्विकारकेण साधनेन—*Daya.*).

Sisitam—तीक्ष्णी कृताम् (sharpens—*Daya.*).

Hymn-40

1. Soma-Pusana, bliss and sustenance, incoming (*prana*) and outgoing (*apana*) breath—*Daya.* The *soma* may be moon or plant (*Wilson*). See verse 4.

Amṛtasya nabhim—the source (or navel) of immortality (अमरणस्य हेतुम्, the cause or source of not dying—*Sayana*).

2. Pakvam amasvantah janad usriyasu—Produced the mature

milk in the immature heifers (आमासु तरुणीषु । उल्लिखाषु गोषु । अन्तः मध्ये अघ्नः प्रदेशे । पक्वं परिपक्वं पयः । जनत् जनयति—*Sayana*) i.e. produced rain in the newly-risen clouds.

3. *Vimanam saptacakram*—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्ततुचक्रं । त्रयोदशमासः सप्तम ऋतुः । “अस्ति त्रयोदशमासः”—*Tait. S. VI.5.3.4*), *Sayana*.

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—*Sayana* (“द्वादशमासाः पञ्चर्तवो हेमन्तशिशिरयोः समासेन” *Ait. Br. I.1*. Five *pranas*, or vital airs (पञ्चप्राणाऽपानव्यानोदानसमाना रश्मय इव यस्मिंस्तम्—*Daya*).

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. *Visvani bhuvana jajana*—has generated all beings (or worlds—*Daya*). Compare सोमः पवते जनितामतीनाम्—*Rv. IX.96.5*, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (*Yv. XXVII.32*), 2 (*XXVII.29*), 4 (*VII.9*), 7, 8 and 9 (*XX.80—83*), 13 (*VII. 34*)

1. *Niyuts*, the niyut steeds are the horses of the car of Vayu (*Sahasrinahs* 1000 in number); *Niyutvān*, नियम नियुक्तः—*Daya*;

2. *Sukra*, bright or resplendent (*Sayana*); a graha, a vessel, a ladle or cup of Soma juice (*Mahidhara*).

6. *Aditya danunapati*—Adityas, lords of the act of bestowing, i.e. lord of gifts (दानुनस्पति=दानपति)—*Nir. II.13*.

8. *Parah*, far off; *antarah*, nigh or near (समीपवर्ती—*Sayana*); in the

middle (मध्यस्थः—*Daya*.) (पर=असम्बद्ध, unconnected, अन्तर=सम्बद्ध, connected or related—*Mahidhara*).

12. *Asah*, means quarters, so called from being situated (*a-sad* आसदनात्); *asah* also means intermediate quarters, so called from pervading, \sqrt{as} , $\sqrt{अण}$, अभ्यशनात्—Nir. VI.I.

19. *Sambhuva*, may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two *sakatas*, carts or barrows, which are employed to bring the fuel or the *Soma* plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the *trica* (त्रिच, 19-21), and *sakatas* are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हविर्धनि अन्तरी तद्रूपे द्यावापृथिवी वा । प्रेताम् उत्तरवेदेः पश्चिमभागं प्रतिगच्छताम्—*Sayana*).

Havirdhana, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishers of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoeitic. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from $\sqrt{गृ}$, meaning to praise. Or else, from $\sqrt{गृ}$, to swallow, i.e. it swallows evil things. Or else the word is *anga-lam*, i.e. having limbs. According to the etymologists, it is derived from $\sqrt{मज्ज}$, i.e.

it submerges sin (मज्जयतिपापकम्). Or else, people say, "let it come to me (from root *gam* (गम्) with *mam* (माम्). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name *Kapinjala* does not occur, but the *Anukramanika* gives कपिञ्जलरूपीन्द्रो देवता । *Kapinjala* is ordinarily the Francoline partridge (*Wilson*).

2. In the region of the *pitr̥s* (पितॄन् प्रदिशं) i.e. in the South.

Hymn-43

2. **Brahmaputra**, the same as the Brahmanacchansi (ब्राह्मणाच्छंसी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is Kapinjala bird.

3. **Karkarih-yatha**, like the lute (ककंरिखि वदसि—*Sayana*, भृशं कुर्वन्—*Daya*).

NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. *Adrim*, a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha=*accha* (निपातस्य चेति दीर्घः) ।

2. *Prancam yajnam cakṛma*, made the performance of worship progressively increasing.

Yajnam, company of good people (*Daya*).

Namasa, with prayer; with respect and service.

Kavi and *grtsa*, both men of wisdom.

3. *Apsu*, in ethereal vapours, in waters, in vital airs (जलेषु प्राणेषु वा—*Daya*.); *apasi*, in actions (कर्मणि).

Svasṛnam, of sisters.

4. *Yahvih*, यह्वी from *yahu*, restless, swift or mighty, strong. In Nigh. II.2, one of the *apatya* terms, offspring, child (cf Rv. VIII.60.13, सहसो यह्वः=सहसो पुत्रः, *Sayana*).

Yahvah, यह्वः—continuously moving or flowing also=*mahat* (महत्), यह्वयः महत्यो नद्यः (*Sayana*); when masculine, means also *yajamana*, a

sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapta yahvih*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapta-yahvih*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahvih*, see Rv. I.32.12 also.

Seven *Yahvih* are Nature's seven bounties (same as enumerated).

5. **Kavibhih**, by men of wisdom and art.

8. **Kavya**, the art of an artist; the creativity of a man of talents; poetry.

9. **Pituh udhah**, udders of the creator; *udhah* means clouds when used figuratively; also night (Nigh. 1.7).

Dharah, currents, flows.

Yahvibhih, by the mighty or great ones; i.e. by Nature's great bounties.

10. **Sapatni**, the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एकः सूर्यः पतिर्योस्ते—*Sayana*).

Manusye, for the good of mankind.

Ubha, the two, a pair of husband and wife; the pair of heaven and earth; (द्यावापृथिवी).

11. **Jaminam Svasnam**, the sisters, the enjoying ones; the fingers of a palm.

Apah, waters, or showers of butter enkindling the fire.

12. **Yahvah**, great; an epithet of agni.

13. **Apam**, of vital breaths; of waters.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. (प्राणानां मध्ये व्यापनम्—*Daya.*).

15. **Damyebhih anikaih**, with the invincible valours. *Anika*= army.

17. **Damunah rathirah**, one possessing invincible chariots or war vehicles.

18. **Durone**, in the house.

Vidathani Kavyani, all sciences and techniques.

21. **Visvamitrebbih**, by those persons who are friendly and helpful to all.

23. **Puru-damsam**, to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गोः सनि हलां, the land sustaining cattle; *Sanim*—विभक्तताम्; *goh*—वाचः (*Daya.*); the discriminating speech.

The same verse (इलामग्ने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.

Hymn-2

1. **Dvita hotaram**, to the twofold functions; perhaps the lighting of the *Garhapatya* (domestic) and *Ahavaniya* (sacrificial) fires. (*Wilson*); *hotaram*, दातारं (*Daya.*).

2. **Matroh**, of mothers (here parents).

5. **Vṛkta barhisak**, with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice (*barhih*=interspace or atmosphere).

8. **Purah-hitah**, the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहितः पुर एनं दधति, domestic chaplain is so called because they place him in front (*Nir.II.12*).

9. **Tisrah**, the three lights, (of interspace), terrestrial, electrical and solar—*Daya*.; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, अन्नमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. **Visam**, people; *vispatim*, protector of the people.

13. **Rtavanam**, the one avowed for the pursuit of truth.

14. **Namasa**, नमसा, with adoration, respect and prayer.

Hymn-3

For verse 4, see Nir. V. 2.

1. अथा=अथ

2. **Dasmah**, accomplishing wonderful deeds; the splitter of solid substances (मूर्तद्रव्याणामुपक्षयिता—*Daya*.).

3. **Vidathasya**, of the physical sciences (पदार्थविज्ञानस्य—*Daya*.). *Vidatha*, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; *vidatham a-vad*, विदथम् आ—√वद् to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विज्ञानकारकमध्ययनाध्यापनं यज्ञं (*Daya*. I.117.25, the noble work of teaching and acquiring knowledge); विज्ञान स्वरूपकं, God, the personified knowledge; (*Daya*. II.12.15); a war or struggle for righteousness (VI.52.17).

4. **Bhandate**, praises; applaud; *bhandana* (applause) is derived from √*bhand*, √भन्द् to praise (Nir. V. 2).

Dhamabhih, with many names.

Purupriyah kavih, the widely loved ward.

5. **Candram**, the giver of joy; shining like gold (आनन्दकरं देदीप्यमानं सुवर्णमिव वर्त्तमानम्, *Daya*. also Nigh. I.2).

Candraratham, the joyful chariot; *harivratam*, the chariot provided with steady horses.

6. **Jantubhih**, with-creatures, including men (*jantu*=man, Nigh. II.3).

7. **Jarasva**=*jarati*, an act of worship (Nigh. III.14) *urja*=energy, *isah*=food.

8. **Namasa jutibhih**, with praises and laudations.

11. **Dansanabhyah**, by the excellent actions; by the pleasant actions (*Daya*).

Dansana, a surprising or wonderful deed, marvellous power or skill (R̥v. I.166.13).

Hymn-4

1. **Samit**—that knowledge which really illuminates in all proper aspects; the fuel as of wood (*Daya*). सम्यग्निध्यते दीप्यतेऽजया सा विद्या; काष्ठादिर्वा; वेद विद्या; also *Vasanta* or spring season. The words derived from it are *Samidham*, समिधं, समिधा etc; also समिन्ध, to set fire to, set alight, light up, kindle or ignite; समिध्यते, to be kindled, take fire, or break out into flame; *Samidha-kastha*, log of wood, *Samit-pani*, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; *Samidadhana*, the placing on of wood or fuel for the oblation to fire; *Samidha*, set alight or on fire, lighted, kindled; *Samiddha-homa*, a libation poured out upon lighted wood; *Sam-eddhr*, one who kindles, kindling.

Suca-suca, होमसाधनेन, by spoon or laddle for pouring oblations (*Daya*), like butter into fire, शुचाशुचा अत्यर्थं प्रसर्पकेण ज्योतिषा युक्तस्त्वं—*Sayana* (from √शुच्, to shine; or from *isucir*, पूति भावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: *Samit-Samit*, *suca-suca*, *deva-devan*, and *sakha-sakhin*.

2. **Ahan-trih**, thrice in a day.

Tanunapat, see earlier notes on it.

3. **Ilah**, the earth (Nigh. I.1).

मच्छा = मच्छ

Vṛsabham, showerer of benefits, showerer of wisdom (उपदेशवर्षकः—*Daya*. I.165.7); the excellent one (प्रशस्तम्—*Daya*.). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure.

4. **Barhih**, interspace (*antariksa*—*Daya*. also Nigh. I.3).

5. **Sapta-hotrani**, seven parts of the Havana or fire-ritual: *agnyadhana*, *samidadhana*, *ajyahuti*, *jalasincana*, *svistakṛta-ahuti*, *haviṛ-ahuti*, and *purnahuti*, i.e. (i) kindling the fire, (ii) putting the fuel sticks, (iii) oblations of butter, (iv) sprinkling of water, (v) benedictory oblation, (vi) oblations of *haviḥ*, i.e. food, sweets, fruits, milk products, and medicinal herbs; (vii) the final and concluding oblations.

Sapta-hotrani, may also mean seven *hotṛs* or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The *seven-hotṛs* in our physical body are two eyes, two ears, two nostrils and one mouth.

6. **Upaka**, present in close proximity (Nigh. II.16).

Mitra, wind (*Daya*.); *Varuna*, water or ocean, *Indra*, fire from friction or electricity; *Marut*, vital principles.

7. **Svadhaya**, by water, by food.

Sapta-prksasah, सप्त पृक्षासः, the seven related ones; here the seven *hotṛs* or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. **Bharati**, **Sarasvati** and **Ila**, see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, *Bharati* is speech supported by knowledge and good instruction: *Ila* is *prthivi*, or the mother-land; and *Sarasvati*, is the divine intellect, with extensive knowledge.

Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati sarasvatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. **Yukta-grava**, the one incorporating the clouds (*Daya.*, *grava*=cloud, Nigh. I.10); the one who performs *yajna* or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. **Vanaspate**, O Lord of forests; the protector of rays (किरणानां पालकः—*Daya.*).

वनं=ray (Nigh. I.5).

11. **Suputra aditih**, the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनाग्नेन सुशिक्षितया वाचा वा—*Daya.*); also, Hail; dedicatory syllable.

Hymn-5

1. **Prthupajah**, of mighty or extensive strengths.

Vahni, the carrier (वोढा) or conveyor; the fire.

2. **Predvagnih**=pra+it+u+agnih (प्र+इत्+ऊँ इति । अग्निः) *u*—an interjection of calling to (*vitarka*); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.

Namasyah, adorable; deserving or paying homage. venerable, humble; other related words are *namasah* (नमसः), favourable, kind (*Unadi* III.117); *namasana* (नमसना), paying obeisance, worshipping (*Av.*); *namasya* (नमस्य), to pay homage or worship, be humble or deferential; *namasya* (नमस्या), reverence, adoration (*X.104.7*) cf. to Arabic *namaz*.

3. **Viksu**, in the progeny.

4. The verse relates to the qualities of a friend or *Mitra*; he is purifier like *Agni* or fire; *hota*=आदाता=an acceptor; *Varunah*, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from √विद्, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from *vid*, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (*Nir.X.9*; *Nigh.I.10*); or rocks.

5. **Sapta-sirsanam**, of the seven-headed one; the one who has even rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by *Agni*, adorable Lord). The Lord protects all the places on the earth (*ripah*=earth; *Rv. X.79.3* also; *Nigh.I.1*); He protects the regions of the sun, of the interspace with the system of cosmic winds or *maruts*, and protects the sacrifices (*upamadam*, the rejoicing ones—*upa*+*madam*; also *upama*+*dam* (उपमा+दम्) or य उपमां ददाति तम्, one who gives the similies).

6. **Nama**, नाम, speech or water (*Nigh.I.11*).

Visvani vayunanividvan, one who having the knowledge of all our actions (वयुनां=action; also प्रज्ञां or प्रज्ञानं, intellect or knowledge).

In the *Nighantu*, *vayunam* (वयुनं) is one of the *prasasya* (प्रशस्य) synonyms, the praiseworthy ones (*III.8*); one of the eleven synonyms of *prajna* (प्रज्ञा), or supreme understanding or intellect (*III.9*); one of the 84 padas or terms (*IV.2*).

The term *vayunani vidvan* (वयुनानि विद्वान्) is commented in the *Nirukta* (*VIII.20*) as प्रज्ञानानि प्रजानान्, i.e. well-versed in all branches of

knowledge. (X.70.10). *Vayunani* is also deserving or noble actions (प्रशस्तानि कर्माणि, Yv.V.56; प्रशस्यानि कमनीयानि वा कर्माणि, I.92.6.—*Daya.*). Our Lord is *vayunavit*, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. *Matara punah punah navyasi kah*, provides again and again new glories to both the parents, earth and heaven.

8. *Pitroh upasthe agnih urusyat*—seated in the midst of the two parents, earth and heaven, may this *agni* protect us.

Urusyat, behaves in multiple forms आत्मन उरु बहुविधाचरति (*Daya.*) (Also *Panini* VI.3.133, to protect, secure or defend).

10. यदी=यदि

Nakam, where there is no pain (*Panini* VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

Hymn-6

1. *Karavah*=कारुकाः=शिल्पिनः, the accomplishers of arts and crafts (I.11.6; VI.46.1); similar terms are *karum* (I.102.9)—शिल्पकार्यं कर्तारम्, I.31.8; 165.14). *Karuh*, कारु, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कारु); my father is a physician, my mother a stone grinder; here *karu* is a composer of hymns (Nir. VI.6, कर्ता स्तोमानम्), *karu*, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Ghrtaci, pertaining to *ghṛta* or water (*ghṛta*=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. *Ghrtaci* is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. *Sapta-jihvah*, seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—काली, कराली, मनोजवा, लोहिता, धूमवर्णा, स्फुलिगिनी, विश्वरूची, the colours of the flame; similarly seven rays of the sun,—seven

colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदी=यदि, permissible in the Vedic metres.

3. **Manusi visah**, human races, mankind.

Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (दिव्या गुणा विदुषो वा कामयन्तीः—*Daya*.).

Prayasvatih, abounding in *prayah*, or luxuries or delicacies of various sorts (प्रियो बहुविधं तर्पणम्).

4. **Sapatni**, the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुभिः स्तुतस्य—*Daya*.).

Dhenu, धेनू, cows (dual).

5. **Carsaninam neta**, leader of people, leader of masses; of people (मनुष्याणाम्—*Daya*.).

6. **Kesina**, the one with tuft of hairs; the one abounding in rays. (बह्वः केशाः किरणाः विद्यन्ते ययोस्तौ—*Daya*).

Yogyabhih, with earth (*Daya*.), or joined with cords.

8. **Umah**, उमाः, attractive (कामनीयाः—*Daya*.).

Asyah, अश्वाः, penetrating rays (व्याप्तिशीलाः किरणाः—*Daya*.). (Nigh. I.5).

9. **Saratham**, one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature's bounties along with their beauties (beauties are their wives as if). The thirty-three *devas* enumerated are eight *vasus*, eleven *rudras*, twelve *adityas*,

Prajapati (*yajna*) and Indra (electricity)—Satapatha Brahmana, (Eight vasus are *pr̥thivi* (*earth*); *jala* (*water*), *agni*, (*fire*), *vayu* (*air*), and *akasa* (*ether*); moon, the Sun, and stars or constellations. The eleven *rudras* are the eleven *pranas* or vital breaths; *prana*, *apana*, *vyana*, *udana*, *samana*, *naga*, *kurma*, *kṛkala*, *devadutta*, *dhananjaya* and the soul. The twelve months of a year are twelve *adityas*).

10. **R̥tavari**, the spiritual currents flowing from the eternal truth (*R̥ta*); the source from which flow the currents of numerous waters (*Daya.*).

R̥tajatasya, of those who are born of eternal truth.

Hymn-7

1. **Sitipr̥stha**, शितिपृष्ठ, white-backed (i.e. with whiteness background; also black-backed (*Wilson*, also *Daya.*, Yv. 29.58); *dhaseh*, pertaining to one that holds; here fire.

Sapta-vanīh—seven tones; seven flowing rivers (*Wilson*); speeches coming out of seven doors (*Daya.*)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. **R̥tasya Sadasi**, in the abode of ever-lasting truth (*Daya.*); the abode of the water (the firmament—*Wilson*); *dhenavah*, speech (*Daya.*); propitiators (*Sayana*).

3. **Bhavantih**, mares; the existing ones (वर्तमानाः, *Daya.*).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (*Sayana*); (व्याप्तस्य पोषकस्य—*Daya.*).

5. **Sevam**, श्रेवम्, pleasure (Nigh.III.6).

6. **Ghosam**, speech (Nigh.I.11).

Hymn-8

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the *Yupa* (यूप) or the traditional sacrificial post, as single or as many (यूपाः for verses

6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspate**, Lord of beams, the Sun; also the protector of forests (*Daya*. since *vana*=ray, Nigh. 1.5); also Brahma, the sun etc. (*Daya*. Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya*. Yv.XIII.29).

Adhvare, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya*.).

Daivvena madhuna, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya*.).

For verse 1, see Nir. VIII.18.

“O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us.” On this the Nirukta comments: “Lovers of the gods anoint you, O Lord of herbs (*vanaspate*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

“It is Agni,” says Sakapuni.

3. **Yajnavahase**, to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

Hymn-9

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam**, imperishable life-force; (प्राणानां मध्ये आत्मत्वे नाशरहिते—*Daya*.); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah**, vital regions; also waters.

Vana, वना, cherishable (वनानि वाचनीयानि—*Daya*.).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. **Prapranye yanti paryanya asate**, some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the *adhvaryu* and eleven others take an active part in the ritual whilst the *udgatr* and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. **Sasṛvamsam iva**, like the one going; like the one approaching (प्राप्तुवन्तमिव—*Daya*.); like the fugitive or non-obedient son treated with harshness by his father.

7. **Pasavah**, cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. **Trini sata tri-sahasrani agnim trisatca devah nava**—This means three thousand three hundred and thirty (plus three, *ca* standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(*Hiranyagarbha* etc.), For this enumeration, see *Bṛhadaranyaka*. Anandagiri gives the figure 3336; but in the following verses of the *Upanisad*, only thirty-three have been enumerated—8 *vasus*+11 *rudras*+12 *adityas*+*Indra*+*Prajapati*=33. *Mahidhara* explains part of the increase by multiplying 33 by 10 for the *ganas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by *Brahma*, *Visnu*, and *Rudra*, again by their *Saktis*, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.

Hymn-10

1. **Agni**, adorable Lord, resplendent like fire (*Daya*).

Adhvara, the non-violent or peaceful *yajna*, here referring to the loving heart.

2. **Agni**, the Lord, who burns out the evils, like nescience etc. (*Daya*).

Sve dame, in your own way; of your own accord; in our or your own house.

3. **Jataveda**, the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (*Daya*).

4. **Sapta-hotṛ**, seven officiating priests; on the human plane, the five vital breaths, mind and intellect (*Daya*); in the material universe, they represent the five elementary substances, time and space (*prthivi, apah, tejas, vayu, akasa, kala and dig*).

Hymn-11

1. **Vicarsanih**, all seeing विशेषेण द्रष्टा; illuminator (प्रकाशकः,—*Daya*.);=विश्वचर्षणिः (*Sayana*); one of the पश्यति कर्मणि; the seer (Nigh. III.11); also *vi+kṛs, vi+kṛsa=vilekhane* (*Daya*).

2. **Dutah**, divine carrier of enlightenment across nescience (प्रविद्याया पारे विद्याया गमयिता—*Daya*).

4. **Vahnim**, carrier of virtues, सद् गुणानां वोढारम् (*Daya*); also fire.

Hymn-12

- 1-9. **Indragni**, air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief

with characteristic virtues of air and electricity; (*Daya.*). Also a pair of *vijnana* and *ananda*.

Hymn-13

1. **Barhih**, a very common term in the Vedic terminology, used in numerous connotations. It is a *pada-nama* in Nigh.V.2; the one in which objects attain growth or development, and hence interspace (*Daya.* Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संवर्धितं तेज वा विज्ञानम्; *Daya.* I.188.4); a comfortable seat, may be of grass (उत्तममासनम्, *Daya.* IV.9.1; a big house or building, *Daya.* I.142.5; a bundle of grown grass, (उपवर्धकोदभंसमूहः, *Daya.* Yv. XVIII.21); a good quality oblation (उत्तमं प्रवृद्धं हविः, *Daya.* VII.7.3); a decent place of meeting (*Daya.* Yv. 28.4).

Barhistham, the learned persons participating in *Yajna* or sacred acts (*Daya.*); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (अतिशयेन यष्टा—*Daya.*).

5. **Vasyubhih dhitobhih**, through his own excellent designs (*dhitibhih*,—by the sustaining and other characteristics, *Daya.* 1.22.14); also fingers (Nigh.II.5).

6. **Sam saucah**, may you augment felicity (or peace and prosperity).

Hymn-16

1. **Vṛtrabathanam**, वृत्रहथानाम्=वृत्रहतानाम् of the slayers of *Vṛtva*, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. **Jatavedah**, omnipresent fire or the one present in every born or created object (यो जातेषु पदार्थेष्वभिवाप्य विद्यते सोऽग्निः—*Daya.* VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातान् सर्वान् वेत्ति, जातान् विन्दति वा—*Daya.* I.44.1); also used for learned persons (Yv. XXVII.22).

3. **Trinyayunsi**, three existences, or three forms of manifestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

Hymn-18

2. **Vaso**, O giver of comforts; giver of dwellings, वसु इति धनं नाम, Nigh. II.10, *vasu* is knowledge, wealth etc. (I.47.6), वसन्ति सुखेन यत्र, तद् विज्ञानम् i.e. *vasu* is enlightenment, the cause of happiness (*Daya*).

3. When applied to the ritual fire, *ghṛta* is butter, and *idhma* is wood fuel, and *havya* is the offerings of cereals and herbs. On the spiritual side, *ghṛta* is devotion, *bhakti* or *upasana*, *idhma* or fuel is the *karma* or dedicated actions, and *havya* is the divine knowledge or *jnana*.

4. **Te tanvam bhuri krtvah**, them, who toil to serve you, (repeatedly sprinkle thy substance—*Wilson*).

Hymn-20

1. **Dadhikra**, divine gravitational forces; a horse (यो धारकान् क्रामति, तमश्चम्—*Daya*.; also the fire or electricity or the gravitational force, पृथिव्यादि धारकाणां क्रमितारम्,—i.e. the fire, *Daya*. VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Rv. IV.40.4).

2. **Trivajña**, three viands, butter (*ajya*); fuel (*idhma*), and Soma and other medicinal herbs (*havya*); (knowing, going and attaining; ज्ञान, गमन and प्राप्ति, *Daya*).

Tri sadhastha, त्रीषधस्तथा, three abiding places; three altars (धिष्ण्या), अग्नीध्रीय etc. or एकाह, ग्रहीन and सत्र); or three daily sacrifices (प्रातः, माध्य and तृतीय *savanas*, morning, noon and evening); the three worlds, *prthivi*, *antariksa* and *dyau*, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—*garhapatya*, *ahavaniya* and *daksina*.

Tisrah tanvah, three forms or three fires termed as *pavaka*, *pavamana* and *suci* (पवमानपावकशुच्यात्मकानि त्रीणि शरीराणि—*Sayana*).

Hymn-21

For verse 4, see Nir. V.11.

1. **Stokanam**, of any small portions; (अल्पानां पदार्थानाम्—*Daya*.): the word *stokah* has been interpreted by *Sayana* as बिन्दवः or drops; the hymn according to *Sayana* is proper to animal sacrifice, pasu-yagam (पशुयागम्).

Medasah, of oily, fatty, viscerus, स्निग्धस्य, स्निग्धाः—*Daya*.

Ghṛtasya, of classified butter. On the *adhyatma paksa* (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम्—*Daya*).

4. **Kavisastah**—praised by wise and learned, कविभिर्विद्वद्भिः प्रशंसितः—*Daya*.

Adriguh, lit. irresistible, means a stanza, so called from being at the head of a cow (गव्यधिकृतत्वात्, i.e. अधि-गुः); or else, it is intended to refer to an injunction, for there is a repetition of words: अधिगो शमीध्वं सुशमि शमीध्वं शमीध्वमग्निगविति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुभ्यं शोतन्त्यग्निगो शचीवः, अधृतगमनकर्मवन्; i.e., one whose motion is unrestrained and who is active. Indra is also called *adhriḡu* or irresistible—अग्निगव ओहमिन्द्राय (I send a gift to the irresistible Indra) Rv.I.61.1 (See Nir.V.11).

5. **Medah**, affection, स्नेहः (*Daya*.); it is *vapa* (वपा) or fatty matter that lubricates the abdomen like coagulated butter.

Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. **Sahasrinam vajamatyam na saptim sasavan**—enjoying a thousand-fold food like a quick-going horse, (*Wilson*); to that wind, which moves with speed, and which possesses a force in immense measures; *saptim* is horse of the name *agni* (अग्न्याख्यमश्वम्—*Daya*.). Like a horse that enjoys various properties a battle—सहस्रं नानारूपं तं युद्धे यो भजति स सहस्रितमश्वमिव—*Sayana*.

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of *agni* (i) as the sun in celestial region; (ii) as sacrificial fire on land; (iii) as fire of attrition in wood, and (iv) as submarine fire (in water), and as (v) wind in midspace.

3. **Divo arnam**, as vapour in heaven; or smoke (दिवः—सूर्यं प्रकाशात् । घणंम्—उदकम्—*Daya*.).

Dhisnya, prana or the *devas* presiding over vital airs—प्राणाभिमानिनो देवाः—*Sayana*, घषितुं योग्याः—*Daya*.

Rocane, in the effulgence of the Sun (सूर्यं प्रकाशे—*Daya*.). According to *Sayana*, *rocana* is said to be the region where the fiery radiance burns.

4. **Purisyasah**—the sustainer, पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः (*Daya*.); *Sayana* explains the term पुरीष्य as सिक्ता संमिश्रः, mixed with sand; good for animals, पशुभ्योहितः (*Mahidhara*). According to Nir. II.22, पुरीष is a synonym of water.

Pravanebhih, by the implements for digging the earth (मृत्-खनन-साधनभूतैरभ्यादिभिः,—*Sayana*, गमनादिभिः—*Daya*.).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).

Hymn-23

2. **Devasravah**, one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिव्यो वातः प्रेरको यस्य सः—*Daya*). According to traditionalists, Devasravasa and Devavata are regarded as the two sons of Bharata who churned Agni or fire out of sticks.

Bharata, भारता—धारक—पोषको—*Daya*.

3. **Dasa-ksipah**, ten fingers used in attrition process for generating fire.

Matṛsu, मातृषु, in rivers (*Daya*., मातर इति नदीनाम्—Nigh. I.13).

4. **Dṛśadvati, Apaya and Sarasvati**, It refers to *agni* that shines on the banks of these three rivers (*Sayana*). *Dṛśadvati*, any river which abounds in stones (बहवो दृषदो विद्यन्ते यस्याम्—*Daya*.) (not a proper noun, but a river in general).

Apayayam, आपययाम्, प्राणिव्यापिकायाम्, pervading through vital airs—*Daya*.

Sarasvatyam, विज्ञानवत्यां वाचि, in divine speech of enlightenment—*Daya*.

Prthivya ilayaspade, in an excellent spot of earth (*Wilson*); in the footmark of the earth in the form of a cow, according to *Sayana*, i.e. on the northern altar (*uttaravedi*).

Manuse—मननशीले—*Daya*.; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. **Dyumneva jagrve**—always endowed with his vigilance by own lustre or energy (स्वतेजसा सर्वदा जागरणोपेता—*Sayana*, यशस्वना धनेन जागरूक—*Daya*.).

Sunah, son, descendent, also the sun; the destructor of evils or of evil persons (सूनया हिसया, सूनो दुष्टानां हिंसकः, पुत्रः—*Daya.*).

Hymn-25

5. **Apam durone samidhyase**, kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (अपां प्राणानां मध्ये—*Daya.*).

Hymn-26

1. **Kusikasah**, of the family of preceptors or *kusika* (कुशिक) (उपदेशकाः—*Daya.*).

Anusatyam, अनुपत्यं = अनुसृत्यं, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निचाय्या = निचाय्य (संहितायामिति दीर्घः).

2. **Brhaspatim**, the Lord of the extensive universe (बृहतां पृथिव्यादीनां पालकम्—*Daya.*); Lord of sacred rites; the Lord of the great sacrifice (बृहतो यज्ञस्य पतिम्—*Sayana*).

3. **Agnigasmi janmana jataveda**, I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (*Jatavedah*, knower of all that is born; also जातवित्, the enlightened—*Daya.*). *Arka* = *Vajra* or lightning (Nigh. II.20).

Ghṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. *Ghṛtam*, shining (प्रदीप्तं—*Daya.*).

Amṛtam me asan, ambrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

Arkah tri-dhatuh-Arka, is explained by *Sayana* as जगत्सृष्टा प्राणाः world-creating vital air, which becoming three-fold is *vayu* in the

firmament, *agni* on the earth and *aditya*, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* is explained by *prabha*, light, light is in my countenance: *tridhatu*, Sayana refers to the three vital airs, the *prana*, the *apana* and the *vyana*; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the *yajamana*, who identifies himself with *Agni*, saying, I am by birth *Agni* or *Agni-rupa*, etc.

8. **Tribhiḥ pavitraih**, by three purified forms *agni*, *vayu* and *aditya*. To Dayananda, the three are body, speech and mind—शरीर वाङ्मनोभिः ।

Having by self contemplation realized his identity with three manifestations, *agni*, *vayu* and *aditya*, he come to know his identity with the universe, as by the text: आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

Hymn-27

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानादयः पदार्थाः—*Daya*.); powerful food, energy giving food; Sayana translates *vajah* as *masah* (मासाः) or months.

Abhidhavyah, brilliant, अभितः प्रकाशमानाः, but also half-months, अर्धमासाः ।

Havismanta, literally, having the *havis* or the oblation of butter.

Ghṛtacya—या घृतमुदकमञ्चति प्राप्नोति तया राक्षया (*Daya*.); to Sayana, *ghṛtaci* is *gaw* but *Vajasaneya* is quoted to mean *sruk*, a ladle (Tai. Br.).

3. **Dvesansi**, animosities and hatreds; also sins (*Sayana*).

5. *Ghr̥ta-nṛ̥nik*, enrobed with butter; the cleanser of butter and water (भाज्योदकयोः शोधकः—*Daya.*).

7. *Vidatbani*, means *vedanani* (वेदनानि) or knowledge; विद्यानि प्रचोदयन्, —urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञया)—*Daya.*, by experiences (कर्मविषय ज्ञानं or knowledge of the objects of sacred rites—*Sayana*).

9. *Daksasya pitaram tana*, as the parent of the world, daughter or Prajapati Daksa (*Sayana*); that is, the earth, here identified with the altar, *vedirupa*: she sustains, धारयति, understood, him. (दक्षस्य=of the clever pupil, चतुरस्य विद्यापिनः, पितरं=father or father like guardian, पितृवत्पालकं; तना=by extension, विस्तृतया—*Daya.*).

Agni, the protector or father of the world, सर्वस्य जगतः पालकं धारयति ।

10. *Ila*, earth or the altar, प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा—*Daya.* one honoured with food etc.

12. *Urjo-napatam*, the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds *aditya*, and from *aditya*, *agni*—a descent like this (बलाद् विनाशरहितम् —*Daya.*).

Kavikratum, the creation of the wise; a reference to *adhvaryu* or the priests who make fire by their rubbing the sticks to evolve flame.

15. *Vṛsanam vṛsan vṛsanah*, the sender of showers. It refers to the proper belief that the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (*Manu* III.76).

Hymn-28

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of *purodasa*, cakes made of cereal, dressed in butter. The five are:

pratah-savana, tiro-ahnya, madhyandina savana, t̥rtiye savana or *sayam savana* and then the fifth, *tiro-ahnya*. These five terms occur in verses 1, 3-6 (प्रातः सवने, तिरःऽग्रह्ण्यं, माध्यन्दिने सवने; तृतीय सवने, तिरःऽग्रह्ण्यम्) ।

The word तिरःऽग्रह्ण्यं means “as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरश्चीनेऽर्द्धं भवं साधु वा, तिरः स्वहस्तु साधुम्; born in the first part of the day and hence nice or good.—*Daya*).

2. **Pacatah**, पचतः—Commenting on this, Yaska says: पचतिर्नामी भूतः—*pacati* is used as a noun and we have तं मेदस्तः प्रतिपचताग्रभीष्टां (Maitr. S. IV.13.9; cf मेदस्तः प्रतिपचत, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पुरोला, अग्ने पचतः, which means the cooked oblation of rice, O Agni.

Hymn-29

1. **Asti idam adhimanthanam**, this, the apparatus of attrition, is ready. The R̥si of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. *Adhimanthana* is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (उपरिस्थं मन्यनम्—*Daya*).

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (प्रकटनम्—*Daya*).

3. **Idayah putrah**, the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—*Daya*., (इला=वाक्; Nigh. I.11).

4. **Idayah-pade nabha p̥rthivya adhi**—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates *ida* as earth; and *p̥rthivya*, as if the mid-space (अन्तरिक्षस्य, नाभा-मध्ये) ।

8. **Sva u loke**, in thine own sphere; on the centre of the north altar (*Sayana*); on the hide of the black antelope (*Mahidhara*) स्वकीये दर्शने, in one's own appearance—*Daya*.

Yajnam—to Sayana, it means the yajamana, यज्ञस्य कर्त्तरिम्, who is to be stationed in the best place or *uttame loke*; or that which enjoys the fruit of the holy rite; *Sukṛtasya yonau*, the place of enjoyment of good deeds, सुकृतजन्योपभोगस्य स्थाने—*Sayana*.

9. **Kṛnōta dhumam**, produce smoke, i.e. produce fire (by metonymy).

10. **Te yonih**, thy place; it alludes to the *arani*, the stick of *vetasa* or *asvattha* or some other tree (*Sayana*); household fire or the *garhapatya agni*—*Mahidhara*.

11. **Tanunapat**—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, यस्य तनूर्व्याप्तिर्न पतति—*Daya*.)

Matarisva, one who breathes, *Svasiti*, in the material atmosphere (यो वायो स्वसिति सः).

13. **Dasa svasarah**, the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, *svasarah*=fingers (अङ्गुलि—Nigh. II.5); sister's like fingers (अगिन्य इव वर्त्तमाना अङ्गुलयः—*Daya*.).

14. **Saptahota**, the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. *Asura*—the life principles.

15. **Brahmanah**, of Brahma, of the creator Lord.

Kusikasaḥ, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.

3. **Susiprah**, the one with handsome nose or chin (*Daya.*); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

Tarutra—the one that takes across pains and troubles (*Daya.*); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. *Rodhas* means a bank (कूल); it restrains the stream.

Kula, (bank) is derived from the root $\sqrt{\text{कुल}}$, to break by metathesis. *Apare*, boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.1).

7. **Ghṛtaci**, the blessed night and the like.

8. **Abastam indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदानुमुदकदानोपेतं क्षियन्तमाकाशे निवसन्तं कुण्डं गर्जन्तं वृत्रम्; also सहदानु—दो अवखण्डने; पिणक्—पिण्लु संचूर्णने—*Sayana*).

10 **Alatṛna**, means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root $\sqrt{\text{वृ}}$, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go*, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dham* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणशीलाः, अश्वाः किरणा यस्य तेन प्रसूता जनिताः—*Daya*.

Sayana translates *Haryasva* as *Indra* or he with his tawny horses.

15. **Martyasah**, men (*Daya.*); mortal enemies; killers, murderers (*Sayana*).

17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him ? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, $\sqrt{\text{मुच्}}$, or from stealing, or from stupefying, $\sqrt{\text{मुह्}}$. Rend them in the middle, shatter them in the front. *Agram* (front) is so called because it comes nearest (आ-गतम्). How far, i.e. up to what country (Nir. VI.3).

Brahmadvisē—Enemy of the Veda or the atheist (यो ब्रह्म परमात्मानं वेदं वा द्वेष्टि तस्मै—*Daya.*).

19. *Urva iva paprathe Kamo asme*—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

Hymn-31

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter's son becomes the legal heir of his grandfather's (mother's father's) property.

Sasad-vahniḥ, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter's right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from $\sqrt{\text{दुह्}}$, to milk (दुहिता दुहिता । दूरे हिता । दोग्धेर्वा). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i.e., of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both

children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza अंगदंगत्सम्भवसि० S.Br. XIV.9.4.8; Br.Up. VI.4.8. (Nir.III.4).

2. **Na jamaye riktham araik**—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here *vahnih* is male offspring, since he is the *vodha* or the carrier (or inheritor) of father's property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. *Jamih* (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from √जम् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one's own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahni*, i.e., a son, and *avahni*, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6)

3. **Hari-asvasya**—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. **Sarama**, sanctified mind or divine wisdom; *Indra*, the individual soul. *Aksaranam* imperishable cows of spiritualism; *supadi*—Sure footed mind.

7. **Vipratamah**, the most virtuous.

17. **Ubhe kṛsne**, the two darks, meaning *ahoratra*, day and night.

21. **Durasca visva avṛnod apa svah**—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (*Sayana*).

Hymn-32

1. **Indra**, throughout the hymn represents the lower self; the hymn refers to the midday worship (*madhyandina savana*); midday fire-ritual, or even midday meals (*Daya.*).

2. **Gava siram manthinam, sukram**—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. **Marut**, represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. **Vṛtra**—is evil, the dark overpowering force.

5. **Manusvad**, like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. **Rodasi**, world halves (*Griffith*); the earth and heaven.

8. **Pṛthivi**, earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; *surya*, the sun, the source of intelligence; *usa*; the dawn, the divine inspiration.

12. **Vajra**, adamant will power; *ahi*, demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. **Vipat**, a river flowing with a variety of movements and covering a lot of space (या विविधं पटति, गच्छति विपाटयति वा मा—*Daya.*). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,

(a bountiful giver), son of Pijavana, one whose speed is enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (हासमाने) the verb हास् is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word *Sutudri* thus: शु शीघ्रं तुदति व्यययति सा, one who gives trouble easily, that river. *payasa*, with water (Nigh. I.12).

5. **Ramadhvam me vacase**—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus :

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word ऋतम् (*rtam*) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

Rtu (ऋतु) is derived from √ऋ, meaning to go.

Muhuh (मुहुः), again, as if the time was indolent (मूढः) as long as a moment.

Abhi-ksanam (अभीक्षणं) = *abhi* + *ksanam* (अभि + क्षणं)—a moment.

Ksana (क्षण, an instant) is derived from √क्षण्, to injure; it is the injured time.

Kalah (कालः), time, is derived from $\sqrt{\text{कल्}}$, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word *Kusika* is derived from $\sqrt{\text{कुष्}}$, meaning to cry, or $\sqrt{\text{कृष्}}$, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives *kusikasya* as विद्यानिष्कर्षं प्राप्तस्य, of the one well-versed in fundamentals of knowledge.

6. **Indrah asman aradat**—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down *Vṛtra*, the enclosure of rivers. *Savitṛ*, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb *रद्* (*rad*) means to dig. He smote down *Vṛtra*, the enclosure of rivers, has been explained. *Savitṛ*, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Panih (पाणिः, hand) is derived from $\sqrt{\text{पण्}}$, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, *urvyah* (expanded) is derived from $\sqrt{\text{ऊर्ण्}}$, to cover. “It is derived from $\sqrt{\text{वृ}}$, to cover,” says Aurnavabha. Having thus answered, the rivers consented in the end.

9. **Anasa**—शकटेन, by a cart; *rathema*, by a chariot.

10. **A te karo sṛnuvama**—This verse has been commented by Yaska, Nir. II.27.

We shall listen to thy words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.I.

1. **Indra**, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. **Vanesu**, in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of *panis* etc.).

6. **Mayabhih**, by intellect, tact or skill (प्रज्ञाभिः—*Daya*.).

8. **Satrasaham**, सत्तासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. **Atyan**, अत्यान्, vitality; also horses; *surya*, divine consciousness, the sun of enlightenment; *gam*, speech, cow; *aryam varnam*, the group of virtuous people; *dasyun*, wickeds.

Hymn-35

2. **Sapti**, swift-gliding; *hari*; a pair of horses.

6. **Dadhisva imam jathare indum**—lit. take this into your belly; an idiom for 'acceptance in full.'

7. **Barhih**, the sacred grass, the seat; in the present context, it means 'our hearts.'

Sutah somah, the homage, emotional affection; *Krtah dhanah*, the nourishing food; *haribhyam*, for the two horses, the physical and mental faculties.

8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (नरः), pressing stones (पर्वताः), water (प्रापः), and is sweetened with milk (गोभिः मधुमन्तम्). Here on the meta-physical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. **Agneh piba jihvaya**, drink with tongue of fire; relish it with burning enthusiasm.

10. **Sakra**, strong and potent (शक्तिमान्—*Daya*).

Adhvaryoh hastat, from the hands of the presenter or the supervisor of ceremony; *hotuh*, of the *hotr* priest, the giver, the pious devotee.

Hymn-36

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. **Yadamanah**—beggars (याचमानः—*Daya*.); allies or associates; *utibhih*, protective measures.

4. **Mahan amatrah vṛjane virapsi-amatrah** (अमत्रः) means अमात्रः, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (ज्ञानवान्)—*Daya*.

5. **Daksina asya purvih**, many are his donations; *purvih*=पूर्वः or full (*Daya*.). *Daksina* is दानानि or donations, or fees or presents to priests and learned people.

10. **Asme pra yandhi maghavan ṛjisin**—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (अस्मे=अस्मभ्यम्)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.

Hymn-37

2. **Satakratu**, an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—*Daya.*)

8. **Jagrvim**, sleep-dispelling (awakened—जाग्रत्कम्—*Daya.*; जागरण-शीलम्—*Sayana*). According to Sayana, drinking the Soma is preventive of sleep—पीतः सोमो जागृविः स्वप्ननिवारकः ।

Hymn-38

1. दीधया=दीधय (संहितायामिति दीर्घः)

1. **Tasta**—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (*Wilson*). For this verse, see Ait.Br. VI.20 also.

3. **Sam matrabbhih mamire**—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभिः रोदस्यो ह्यत्तया परिच्छिन्ने चक्रुः—*Sayana*; मात्राभिः सूक्ष्माऽवयवैः ममिरे निमिमोरन्—*Daya.*).

6. **Gandharvan**, according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान् ।

8. **Savituh**—Savitṛ is Indra according to Sayana; and the sun (*Daya.*).

9. **Visve mayinah**, विश्वे सर्वे मायिनः प्रशस्त प्रज्ञाः (*maya*=wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. *Asuras*—(*Wilson*).

Hymn-39

2. **Bhadra vastrani arjuna vasana**—In Nigh. III.7, *arjuna* is the rupa-nama रूपनाम; speech, auspicious and clothed in white raiment; *tejansi*, splendours, energies. (*Sayana*).

Pitrya dhih—our ancient and paternal hymn (पितृक्रमागता स्तुतिः—*Sayana*); dhih=प्रज्ञा, intellect or wisdom—*Daya*).

5. **Dasabhih dasagvaih**, ten month's rites; ten sorts of vital airs (दशभिः दशविधैर्वायुभिः, accompanied with ten sorts of movement (दशग्वैः दशविधागतयो येषान्तैः—*Daya*)). See notes on I.62.4.

6. **Haste dadhe daksine**—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. **Indra**—*Sayana* gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रमते) in the Soma juice (इन्दु); or who shows this (इदम्) universe; or he who divides (दृणाति), or gives (ददाति) or takes (दधाति), or causes to worship (दारयति) or possesses (धारयति) spirituous liquor (इरं), or who runs or passes (द्ववति) the Soma juice (इन्दो); or kindles or animates (इन्धे) living beings, or he who beholds the pure spirit or Brahman which is this (इदम्) universe: the grammarians derive it from इदि, to rule with the affix रन् ।

4. **Ksayam**—Abode (निवासस्थानम्—*Daya*).

Hymn-41

For verse 3, see Nir. IV.19.

3. **Brahmavahah**, the means of attaining wealth (धनप्राप्तिका—*Daya*); bearer of prayers (स्तोत्राणि वहति—*Sayana*); who bears or receives praises; or who is attained by praise or prayer.

Vihj sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति खादति कर्म)—Nir. IV.19.

7. **Tvayavah** (त्वायवः)=त्वत्कामयमानाः—*Daya*.; devoted to thee, from त्वम् (thou) with *kyac* pratyaya, converting it to त्वयुः. Similarly, *asmayuh*, (अस्मयुः), अस्मान् कामयमानाः, devoted or inclined to us. These are the popular Vedic forms.

Hymn-43

5. **Kuvit**=*api* (कुवित्=अपि), verily, surely. Dayananda interprets it as great (महन्तिम्).

6. **Dvita**, twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold : (*Sayana*—it is obscure).

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13)—the Soma plant grew formerly only in heaven. the Ṛsis and gods considered how it might be brought down to earth, and desired the *chandasa*s, छन्दस्, the metres of the Vedas to bring it (the relation सोम=चन्द्र=छन्दस्), changing themselves to birds (सुपर्णाः), they undertook the office; the only one, who succeeded, however, was *Gayatri*, in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालाः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajās*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (वसा) or adeps of the burnt offering, (*Sayana*'s details as summarized by Wilson).

Hymn-44

The entire hymn seems to expound the beauties of the verb *hr* (√हृ), to take with different prefixes and suffixes, forming such words as हृयंतः, हरिभिः, हरितं, हयन्, हयंश्व, हरिधायसं, हरिवर्षसं, हरितोः, हरिः, हरितः, हरि and हृयन्तम् ।

Hari (हरी) and *harayah* (हरयः) are Indra's horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called *hari*; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, हयंतः—कामयमानस्य; हरिभिः—अश्वैरिवसाधनैः; हरणशीलैरश्वैः; हरितम्—अग्न्यादिभिर्वीहितम्; हयन्—कामयमानः; हयंश्व—हर्या—कामयमाना, अशवा अश्वगामिनोऽग्न्यादयस्तुरङ्गा वा यस्य तत्सम्बुद्धौ; हरिधायसं—या हरीन् किरणान् दधाति ताम्;

हरिवर्षसम्—हरयः किरणावर्षसो रूपस्य प्रकाशका यस्यास्ताम्; हरितोः—हरणशीलयोर्गुणयोः; हरिः—हरणशीलो वायुः; हरितः—हरितादिवर्णाः; हरिम्—हरणशीलम् ।

For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

Hymn-45

1. **Mayura-romabhih**—peacock-haired (मयूराणां लोमानीव लोमानि येषान्ते—*Daya.*); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

Hymn-47

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *ṛṣabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Ṛṣabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from √मद्, to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine ?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2. **Apa nudasva mṛdhah**—Drive away the malevolent; drive away all those who are engaged in battle (i.e. enemies); or keep off battles from us, शृघः=संग्रामान्, war. (*Daya.*). See Yv. VII.37.

Hymn-48

4. **Yatha vasam tanvam cakra**—he made his form according to his will or obedient to his will रूपं रूपं मघवा बोधवोति—Maghavan or Indra is

repeatedly of various forms; he can take what form he wills (III.53.8).
यथावशम्—वशमनतिक्रम्य वर्तते तत् । तन्वं—शरीरम् । चक्रे—करोति—*Daya*.

Hymn-49

For verse 2, see Nir. V.9.

1 *Vibhva-tastham*—made by Lord of the world, विभुता जगदीश्वरेण
निमित्तेन—*Daya*; जगदधिपतये ब्रह्मणा स्थापितम्—*Sayana*.

2. *Prthujrayah* = पृथुञ्जयाः = agile, one whose speed is great
(Nir. V.9).

4. The construction is doubtful (*Wilson*). *Indra* may be
designated as *Vayu*; *Vasus* may be *Maruts*. According to *Sayana*,
Vayu, having the *Niyuts* for his steeds, moves like a chariot on high,
so does *Indra*, accompanied by the *Maruts*.

Hymn-50

1. आगत्या=आगत्य (संहितायामिति दीर्घः) ।

1. *Annaih*, by food; by oblations.

Havih, devotion; gifts; from *hu*, √हु to sacrifice, to worship, to
honour; derived from *hu* are *huta*, offered in fire; burnt, sacrificed;
sacrifice to, one to whom an oblation is offered; *havana*, a fire-recept-
acle; the sacrificial ladle (SBr.); a hole or pit made in the ground for
the sacrificial fire, which is to receive an oblation; the act of offering
an oblation with fire; *havaniya*, to be offered with fire, an oblation;
havih in comp. for *havis*; *havih-sala*, a room where oblations are
prepared; *havih-sesa*, the remnant of a *yajna*; *havis-ahuti*, offering an
oblation; *havis-grha*, a house or chamber in which an oblation is
offered=*yajnasala*; *havis kṛt*, preparing the oblation; *havis-patra*, a
vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्त्ता; one with supreme soverig-
nity (*Daya*). *Dayananda* interprets the entire hymn in the context of
the Head of a State or king; to whom food and gifts can be offered,
which would be adequate to the wants of his body (*havih tanvah kamam*
rddhyah). In case of the Supreme Lord who has no needs of his own

nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory,—an interpretation from the devotee's point of view.

2. **Saparyyu**, the serving ones, the docile (सेवकौ—*Daya.*).

Harayab, horses.

3. **Somam**, the devotional expressions of love.

4. **Kusikasah**, the knowers of all disciplines of knowledge (सर्वशास्त्रसिद्धान्त वेत्तारः—*Daya.*).

Svah-yavah, they who assist in procuring happiness; bestowers of happiness or aspirers of happiness (desirous of heaven). (ये सुखं यावयन्ति मिश्रयन्ति ते—*Daya.*).

Hymn-51

1. **Carsani-dhrtam**, the stay of men (मनुष्याणां धर्तरम्—*Daya.*).

Maghavanam, possessor of opulence (बहुधनयुक्तम्—*Daya.*).

2. **Satakratum**, one with infinite wisdom (अमित प्रज्ञम्—*Daya.*); one with cent per cent selfless actions; the object of many rites (*Wilson*).

Arnavam, the sender of rain.

Turnim-ap-turam, the prompt dispenser of waters; the inspirer of the vital system (प्राणप्रेरकम्—*Daya.*).

Svar-vidam, the conferrer of happiness (सुखप्राप्तम्—*Daya.*).

3. **Jarita**, enfeebler (of adversaries); the one who praises (स्तोता—*Daya.*).

Vasoh akare, mine of wealth.

Panasyate, is praised.

Vivasvatah, of the Sun.

Pipriye, is gratified (प्रीणाति—*Daya.*).

4. **Purumayah,** author of numerous wonders (यः पुरुन् बहून् विनोति —*Daya.*); author of many delusions (*Wilson*).

5. **Nissidhah,** prohibitions; generosity; helps and assistances.

7. **Saryate,** शायति—from \sqrt{Sr} , प्र to injure, to inflict injury; a fighter against evils or evil forces (यः शरीरे हिंसकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे —*Daya.*) See *Saryatam*, I.112.17; also *Saryata*, a brave person (I.51.12; 112.17), *Sarya*=finger (Nigh. II.5; *Saryate*, Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शायति is besides शयति i.e. at the sacrifice offered by Saryata, शयति, the son of Saryata शयति. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (*Indra*=the sun) who destroys clouds (*vrtra*).

Vrtra-khada, devourer of *Vrtra*, or the dispeller of clouds.

In case, *Indra* is taken to be the resplendent Lord, *vrtra* would stand for dark or evil desires.

10. **Radhanampate,** lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीर्यते याच्यते तत्सम्बुद्धौ—*Daya.*).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.

1. **Dhanavantam**, the one possessing rice and foodgrains in abundance (cf *yavamantam*, *kusavantam*); *dhana* (धाना) is fried barley or fried rice or any grain fried and reduced to powder.

Karambhinam, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya.*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see Rv. VI.56.1).

Apupavantam, accompanied with wheaten bread; *apupa* (अपूप) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

Ukthinam, with hymns of praise or the Vedic hymns (*ukthani*= वेदस्तोत्राणि—*Daya.*).

Pratah jusasva, enjoy at the breakfast.

2. **Purodasa**, a mass of ground rice rounded into a kind of cake and offered as an oblation (See Rv. VII.78.1); (मुसंस्कारैर्निष्पादितमन्न विशेषम्—*Daya.*).

3. **Vadhuyuriva yosanam**, as one fond of women, a libertine, enjoys a youthful female, (यथाऽऽत्मनो वधूमिच्छुः स्वस्त्रियम्—*Daya.*).

4. **Pratah save**, at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya**, of the midday fire-ritual.

6. **Trtiye savane**, at the third or the evening fire-ritual.

Rbhumantam, accompanied by *rbhus*, or several men of wisdom (*Daya.*; ऋभवः=मेधाविनः).

6. **Dhitibhih**, by fingers; or expressions indicated with fingers, (अंगुलीभिर्निर्दिष्टैर्वचनार्थः—*Daya.*).

Vajavantam, with abundant foodgrains (वाजाः शुष्कान्नविशेषा विद्यन्ते यस्य तम्—*Daya.*).

7. **Haryyasvaya**, with fast moving horses, or automobiles.

Pusanvate, accompanied with numerous sustainers (or Pusan) (बहवः पूषणः पुष्टिकरा विद्यन्ते यस्य तस्मै—*Daya.*).

Hymn-53

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate**, head of the royal army, like lightning laden clouds.

3. **Samsava adhvaryo pratime** etc.—Let us two praise him, O priest! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya**, wife; *astam*=गृहम्, house=house wife (गृहिणी गृहमुच्यते, according to the Smṛti). We have in the Brahmana :

तस्यां पुनर्णवो भूत्वा दशमे मासि जायते ।
तज्जाया जाया भवति यदस्यां जायते पुनः ॥

(Again, in her being renewed (as a son), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah**, O nourisher (पोषक—*Sayana*; O friend, बन्धो—*Daya.*).

6. **Kalyanih jaya suranam grhe te**—A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.

7. **Ime bhoja angiraso virupa**—These sacrificers are the *bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests—According to Dayananda, भोजः—भोक्तारः प्रजापालकः (nourishers of people); अंगिरसः—प्राणा इव बलिष्ठः (strong as vital airs); विरूपाः—विविधरूपाः, विकृतरूपाः (of several forms, or of deformities).

8. **Rupam rupam maghava bobhaviti**—Maghava assumes every form. Yaska quotes several other passages in its support; विश्वावसुपाण्याविशन्, सखा सुशेव, wearing all forms—VII.55.1. शेव=सुख, a synonym of happiness. The word *siva* (शिव) is also derived from the same root √शिप् (*sis*); this takes the suffix व (*va*), which replaces the letter next to the penultimate (i.e. प्) and optionally takes *guna* (गुण).

(शिप्+व=शिव+प् with *guna* शेव). Thus *Siva* becomes the deity of all those forms that he longs for—शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तत् तद् देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेषु विद्वत्सु जातः—*Daya.*); generator of radiances or energies (तेजसां जनयितृ—*Sayana*). *Deva* may mean Nature's bounties.

Devajuta—inspired by Devas or learned people (देवैः प्रेरितः—*Daya.*); drawn or attracted by those energies (तैस्तेजोभिराकृष्टः—*Sayana*).

Astabhnat sindhum arnavam—arrested the watery stream (स्तब्धनाति—धरतिः सिन्धुम्—नदीम्; अर्णवम्—समुद्रम्—*Daya.*). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of *direct* praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इन्द्रमतुष्टवम्=इन्द्रं अतुष्टवम्)—The verb is the third preterite of the causal;—I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (*Sayana*). परमात्मानं प्रशंसेयम् May I praise the Lord—*Daya*.

14. **Kim te kṛnvanti kikatesu gavah** etc.

What are the cows doing in the country of barbarians (प्रनायदेश-निवासिषु म्लेच्छेषु—*Daya.*)? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकटा) is the name of the country where the non-Aryans dwell (कीकटानाम देशोज्ञार्यं निवासः—Nir. VI. 32). Non-Aryan tribes are so called because it is said, "What have they done?" (कीकटाः किं कृताः) or their assumption is that religious rites are useless (किं क्रियाभिरिति प्रेप्सा वा). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; *Maganda* (मगन्दः) means a usurer (मगन्दः कुसीदी): he advances with the thought that it will come back to him (माङ्गदो मापागमिष्यतीति च ददाति); his son, i.e., born in the family of great usurers is called. *Pramaganda* (तदपत्यं प्रमगन्दः). Or it means an epicurean who assumes that this is the only world and there is no other (मृत्यन्त कुसीदि कुलीनः। प्रमदको वा योऽयमेवास्ति लोको न पर इति प्रेप्सुः). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नैचा शाखम्-नीचा शाखा शक्तिर्यस्मिंस्तम्—*Daya.*). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √शक्, to be able. O Lord of Wealth, subdue him to us. The verb रघ्यति means to subdue. (Nir. VI. 32).

15. *Jamadagni-datta*—directly evidenced by eye (चक्षुषा प्रत्यक्षेण दत्ता—*Daya.*); given by Ṛsis, who maintain a blazing *jamat-jvalat*, fire, agni; (a plural of *jamadagni* is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (दुहितेव वर्तमानोषा—*Daya.*); it may be also speech or its personification *vak-devata*.

Sravah, hearing; food (Nigh. II.7).

16. *Pancajanyasu*—in five days or five vital airs (*Daya.*).

Kṛstisu—Five classes of people in a society—four varnas and barbarians.

Paksya, daughter of the sun. The sun is known as *paksa* (पक्ष) —पक्षनिर्वाहकस्य, the distributors of the parts (of the years), i.e. *suryasya*, of the sun.

Palasti-jamadagnayah—those who have known *Agnis* like *prajapatya* (प्राजापत्य); or persons of experience and learning (प्रजमिता विदिता अग्नयः पलस्तयो वयोज्ञानं—वृद्धश्च जमदग्नयो यैस्ते—*Daya.*).

Ayuh=*anna* or food (Nigh II.7); or age or life (अन्नं जीवनं वा—*Daya.*).

17. **Gavao** (गावो), from √ गम्, to go, and hence also the horses, who go; two bulls or bullocks (*Daya.*).

19. **Khadirasya Saram**—the stiff portion of Khadira wood (*Mimosa catechu*) of which the bolt of the axle is made, whereas *Sinsapa* wood (*Dalbergiasis*) furnishes the material for the floor. Khadira and Simsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. **Vanaspati**, timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of *Simbala*, so may he be destroyed; as the cauldron (*ukha*), when struck, and thence leaking (येषन्ती स्रवन्ती) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. **Lodham nayanti pasu manyamanah**—Thinking him a beast, they drive the greedy (seer) away. (लोधं लुब्धमृषिम्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasistha.

Sayakasya, of a lot of weapons—शस्त्रसमूहस्य—*Daya.*; or an arrow; अथवानकारिणः of the finisher or destroyer, i.e. of Visvamitra—*Sayana*.

Lodham nayanti—they lead the sage, deriving *lodha* from *lub-dham*, desirous that his penance might not be frustrated, thinking that the *ṛsi* silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but dervies the word from √वाच्, speech, with *ina* affix, and interprets it सर्वज्ञ, all-knowing; the contrary अवजिना, *avajina*, means a fool.

24. **Bharatasya**, of *bharata*, of the protector of army (सेनाया धत्तृरक्षकस्य).

Bharatasya putrah, sons of *Bharata*; who are regarded as the descendents of *Visvamitra*, whose enmity, according to *Sayana*, to the race of *Vasistha* is alluded here. (*Raja Sudas*, the disciple of *Visvamitra*, was the cause of this enmity).—*Sayana*. The *Nirukta* does not mention the animosity, which is a *Pauramic* conjecture.

Hymn-54

For verse 7, see *Nir.* IV.25.

7. **Samanya viyute dura-ante**—*Viyute* means heaven and earth, so called from their remaining apart from each other. “Alike heaven and earth terminating at a distance”. *Diwam* (दूर) has been explained by the *Nir.* III.19. It is a synonym of *distant*: दूरं कस्मात्। द्रुतं भवति दुरयं वा (It is so called because it is drawn out (√द्रु, √*dru*) or it is difficult to be reached (दुर√ट्)). Other synonyms are आके, पराके, पराचैः, आरे, परावत् इति दूरस्य—*Nigh.* III.26.

Antah (अन्तः) is derived from √अत्, to go, (*Nir.* IV.25).

Adu bruvate mithunani nama—address each other by twin appellations. Heaven and earth are designated together by *urvi* and other duplicate terms.

9. **Mahah pituh janituh**, protectress and progenitrix.

Jami tan nah—जामि=जामित्वं, भगिनीत्वं, sisterhood, the condition of a relative or sister (पितुः पालकस्य; जनितुः—जनकस्य; जामि—जातम्—*Daya.*).

Dyau, is usually called father and progenitor. (I.164.33).

10. **Papathanah**, proclaiming their own acts (स्वानि स्वानि कर्माणि प्रथयन्तः—*Sayana* प्रख्याताः or well known—*Daya*).

16, 17. **Caru nama**, that beautiful appellation; agreeable or acceptable act (सुन्दरं नाम—*Daya*.). (cf. सजात्यं चारु नाम of verse 16) by which the Asvins attained deification (अश्विनौ=सूर्याचन्द्रमसौ—*Daya*).

20. **Dhruva ksemasah**, abiding in fixed habitations (निश्चल स्थानाः—*Sayana*; ध्रुवं निश्चितं i.e. definite; क्षेमं रक्षणं, i.e. protection; i.e. of definite protections.—*Daya*.).

Hymn-55

For verse 19, see Nir. X.34.

1. **Mahat devanam asuratvam ekam**—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the *devas*).

Devanam, earth and the like (पृथिव्यादीनाम्—*Daya*.); **asuratvam**, the one who pervades through vital airs. (यदसुषु प्राणेषु रमते तत्—*Daya*.; it means pertaining to strong and powerful (also who or what throws or impels all beings is *asura*,—अस्यति क्षिपति सर्वान्, *Sayana*, and hence *asuratvam* is प्राबल्यम् or ऐश्वर्यम् (Also अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम्—*Daya*.).

4. **Samano raja**, the one enlightened (एकः प्रकाशमानः—*Daya*.; the universal sovereign (may be referring to Soma or Agni).

12. **Mata**, mother; the night; **duhita**, daughter, the dawn; **dhenu** (धेनू), the one yielding fluids as from cows.

Rtasya, of truth; also of water.

13. **Anyasya vatsam rihati mimaya**, licking the calf etc; **udhah**, dawn (उषा); **udders**; **ila**, earth (Nigh. I.1).

Rtasya sa payasa apinvata ila—the earth without water is sprinkled by water of the sun during rains.

14. **Tryavim**, the one who gives protection to three, the causal form, the modified form and the living (कार्यकारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम्—*Daya.*); also year and a half old calf (व्यविम्—साधं सम्बत्सद वयस्को वत्सः—*Sayana*); the sun of that period; or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

16. **Dhenavah**, milch-kine; also divine speech.

17. **Anyasmin vuthe**, upon a different herd; a herd of troop of regions.

18. **Sodha**, of six forms (षट् प्रकाशः—*Daya.*) of sense organs (mind+5 sense organs); or the six seasons of a year; *panca-panca vahanit*, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्च=5 vital airs—*Daya.*).

19. **Devastvasta savita visvarupah**—The divine stimulator, multi-form Tvastṛ, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvasta, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√अस्, to throw); (2) or the word *asu+ratva* has its first letter (*v*) elided.

20. **Camva**=चम्बो like the army (चम्); or the vast receptacles in which gods and men eat (heaven and earth).—*Sayana*.

Hymn-56

2. **Ekah acaran**, the stationary one, the sun.

Tisrah, the three, earth (*darsi*, visible) and firmament, and heaven (*guha* or invisible, indiscernible), These are the three revolving spheres.

Sad bharan, six burthens are six seasons (five elements and *mahat*, cosmic intelligence--*Daya*.); may be the six cardinal points in space.

3. **Tripajasya**, the triple-breasted; *year personified*

		<i>Solar intensity</i>
<i>Tripaja</i> --Summer, rains and winter	physical, mental, and spiritual	Morning, mid-day and evening
<i>Tri-udha</i> --Heaven, firmament and the earth	Causal (<i>karana</i>), subtle (<i>suksma</i>) and gross (<i>sthula</i>)	—
<i>Tri-anikah</i> --the three characteristics (<i>sat</i> , <i>rajas</i> , <i>tamas</i>).	—	—

4. **Adityanam**, the twelve months are the twelve *adityas* of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. **Trih uttama duh-nasa rocanani** etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: *Ila*, *Sarasvati*, and *Bharati*, three elements or riches: cattle, gold and gems, three seasons of the year, *agni*, *vayu* and *surya* and so on.

Hymn-59

For verses 1 and 2, see Nir. X. 22 and II.13 respectively.

1. This verse has been discussed by Yaska (Nir. X.22); Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra, sacrifice the fat oblations.

The word कृष्टयः (*Krstayah*) is a synonym of men, so called because they are active, or because their bodies are long (वि-कृष्ट देहा वा).

2. *Pra sa mitra marto* etc.—May that mortal, O Mitra, be rich in food, who, O Aditya, abides by thy ordinance. (The Nirukta describes a few of the *adityas*. Mitra, Varuna, Aryaman, Dakas Bhaga and Amsa,—Nir. II 13).

Hymn-62

For verse 1, see Nir. V.5.

1 *Yena sma sinam bharathah sakhibhyah*—*sinam* (सिनम्) means, food (Nigh. II.7): it binds created beings together.

The hymn is divided into six triplets with Indra-Varuna, Bṛhaspati, Pusan, Savitr, Soma and Mitra-varuna as devatas.

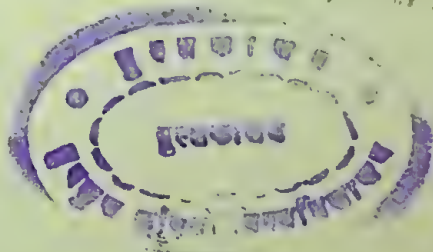
3. *Varutrih*—Wives of gods, to be admired by all (*Sayana*); super-excellent ones (अत्यन्त वराः—*Daya*.).

10. The well known Gayatri mantra. Let us adore the supremacy of that divine sun, the god-head, who illuminates all, who recreates all, and from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress (*Sir William Jones*).

We meditate on that desirable light of the divine Savitr who influences our pious rites (*Wilson*).

Dhiyah, means कर्माणि; it also means बुद्धिः (*buddhih*) or understandings.

16. *Gavyuti*, a distance covering two *krosas* (about 4 miles) गवां मार्ग, or even the cow-shed, गोनिवासस्थानम् ।



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